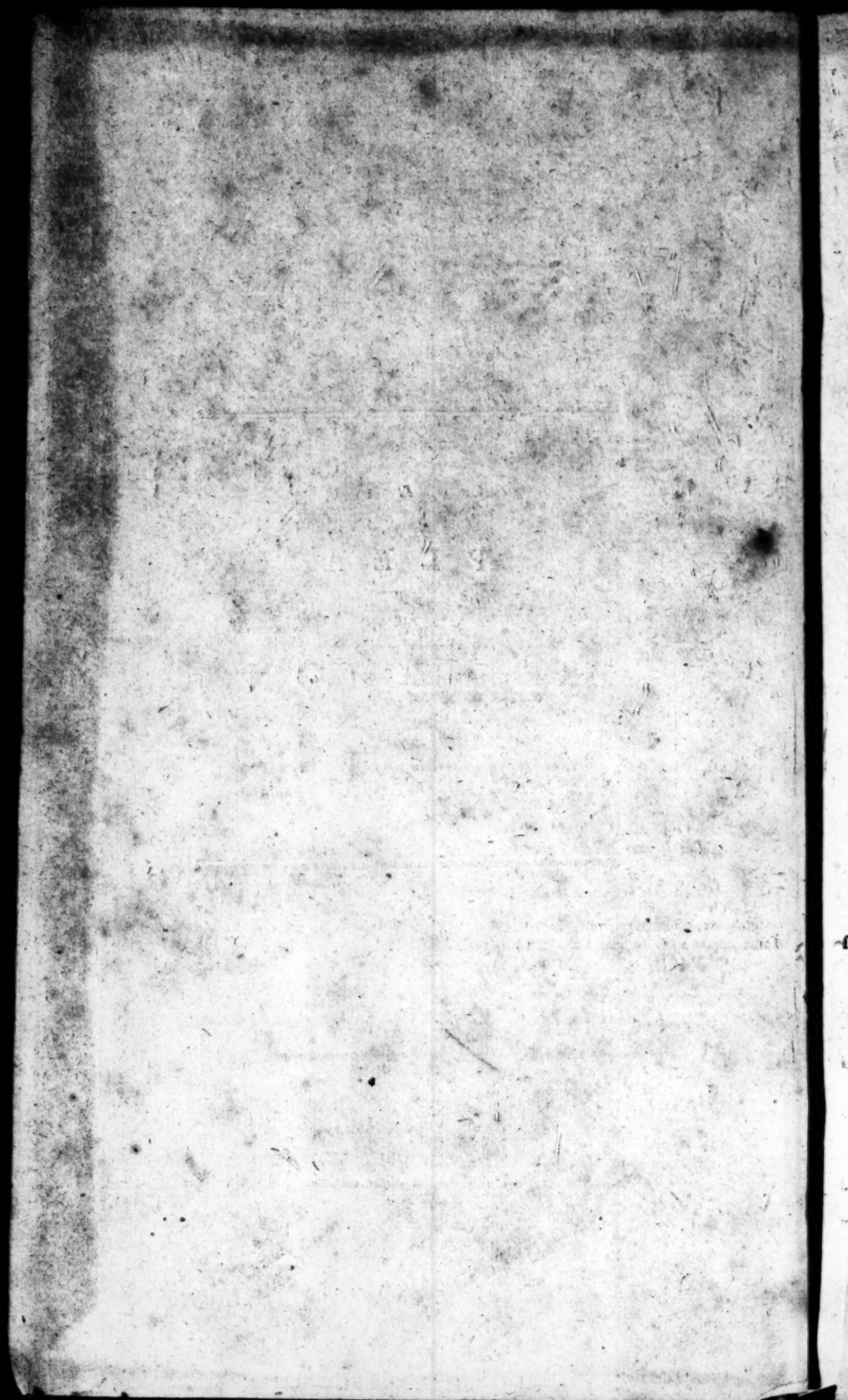


1609/4685

---

A  
P L E A  
FOR  
R E L I G I O N  
AND THE  
SACRED WRITINGS.

---





A  
P L E A  
FOR  
RELIGION,  
AND THE  
Sacred Writings:

Addressed to the Disciples of Thomas Paine, and wavering Christians  
of every Persuasion:

---

By the Rev. DAVID SIMPSON, M. A.

---

I hate when Vice can bolt her arguments,  
And Virtue has no tongue to check her pride.

MILTON.

*One is your Master, even Christ; and all ye are brethren.*

MATTHEW.

In times when erroneous and noxious tenets are diffused, all men should embrace  
some opportunity to bear their testimony against them.

HORNE.

---

MACCLESFIELD:

PRINTED AND SOLD FOR THE AUTHOR BY

Edward Bayley;

Sold also by Dilly, London, Clarke, Manchester, and others.

1797.

Price 2s. 6d.

2



## A PLEA FOR RELIGION.

FRIENDS AND COUNTRYMEN!

THERE are few ages of the world, but have produced various instances of persons, that have treated the Divine dispensations, either with neglect or scorn. Of these, some have persisted in their folly to the last period of their earthly existence; while others have discovered their mistake in time, and both sought and found forgiveness with God.—In most ages too, there have been some, who have piously observed the manifestations of Heaven; who have cordially received the *Holy Scriptures* as a revelation from on high; and who have built their everlasting expectations upon the salvation which is therein revealed. The hopes of such persons have never been disappointed. If they have lived up, in any good degree, to their religious profession, they have always been favoured with peace of mind, and strong consolation in life; firm confidence in CHRIST, usually, at the hour of death; and have frequently gone off the stage of time into eternity *rejoicing in hope of the glory of God*, with unspeakable and triumphant joy. Examples of this kind, even among illiterate men, women, and children, might be produced in numbers very considerable.—But how extremely different, most commonly, is the last end of those persons, who have denied and scorned the revelations of Heaven; who have rejected the *Sacred Writings*; and treated serious godliness with sneer and contempt?—Nay, it hath frequently been known, that the first-rate geniuses, and greatest men of their times, have left the world under much darkness of mind, full of doubts, and fearful apprehensions concerning the Divine favour, owing to their being too deeply immersed in secular, or literary pursuits; to their living beneath their *Christian* privileges; and spending too small a proportion of their

A 2 time



in devout retirement, and religious exercises. Nothing, indeed, can keep the life of God *vigorously* alive in the soul, but these exercises. Where they are either negligently neglected, or frequently interrupted, there the power of being enlivened languishes. Faith and hope, peace and love, joy in, and confidence towards God, grow weak; doubt and fear, disquietude of mind, and scruples of conscience prevail. The sun goes down, and sets, to this world at least, under a dark and cheerless cloud.—But where the humble Believer in CHRIST JESUS (the eyes of his understanding being enlightened, and his fears alarmed with a sense of danger) lays aside every spiritual incumbrance, and the sin which hath been accustomed too easily to overcome him; where he resolutely breaks through every snare, and lives to the great purposes for which we all were born; where, with the illustrious philosopher and physician BOERHAAVE, and the eminent statesmen SIR JOHN BARNARD, THE DUKE OF ORMONDE, and LORD CAPEL,\* he spends a due proportion of every day in *private prayer, meditation, and reading the sacred volume*; there, with these truly valuable men, he usually hath large enjoyment of the consolations of religion, and abounds in peace and *hope through the power of the HOLY GHOST*. He goes through life, if not smoothly and usefully, at least contentedly, and happily. While, in the eyes of those persons, who boast of their superiority of understanding, and freedom from vulgar prejudices, the REDEEMER of the world becomes daily more and more contemptible; and in the eyes of the lukewarm *Christian* less and less desirable; in the estimation of the devout and lively Believer, who, by waiting upon the LORD, renews his strength, the SON of GOD, in his

\* It was the custom of three of these great men, to spend an hour every morning, in *private prayer*, and *reading the HOLY SCRIPTURES*, and of the fourth, to *mediate* half an hour every day upon ETERNITY. This gave them comfort and vigour of mind to support the toil and fatigue of the day. Nay, we are told in the *Life of the DUKE OF ORMONDE*, that “ he never prepared for bed, or went abroad in a morning, till he had with-drawn an hour to his closet.” The same is true of COLONEL GARDINER.

his person, offices, and work, appears, with encreasing affection, the chief among ten thousand and altogether lovely. Being convinced of sin and justified by faith, he has peace with GOD through our LORD JESUS CHRIST, and the love of GOD is shed abroad in his heart by the HOLY GHOST which is given unto him. He is strengthened with might by his SPIRIT in the inner man, and CHRIST dwells in his heart by faith. Being rooted and grounded in love, he comprehends with all saints, what is the breadth, and length, and depth, and height, and he knows the love of CHRIST, though indeed it passeth knowledge. He is, moreover, filled with all the communicable fulness of GOD, and a peace passing understanding keepeth his heart and mind through CHRIST JESUS.

“ A Christian dwells, like Uriel, in the sun.

“ Meridian evidence puts doubt to flight ;

“ And ardent hope anticipates the skies.”

The language of his soul, is, *Whom have I in heaven but thee, O GOD ; and there is none upon earth that I desire in comparison of thee.* To do unto others as he would have them do unto him, is the great law of his life, in all his dealings between man and man ; and whereinssoever he falls short of a full compliance with this royal statute, he laments and bewails his folly ; makes satisfaction according to the nature of the case ; flees to the blood of sprinkling for pardon ; and returns with renewed vigour to the path of duty. Giving all diligence, he adds to his faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity. With zealous affection he cultivates the holy tempers that were in CHRIST ; bowels of mercy, lowliness, meekness, gentleness, contempt of the world, patience, temperance, long-suffering, a tender love to every human being, bearing, believing, hoping, enduring all things. He submits himself to every ordinance of man for the LORD's sake ; whether it be to the KING, as supreme ; or unto GOVERNORS, as unto them that are sent by him for

*the punishment of evil doers, and for the praise of them that do well.* He pays all due respect unto men of every rank and degree. He loves with peculiar affection the whole brother-hood of believers in CHRIST JESUS. He so fears God as to depart from evil, and so honours the king as to be ready, on every proper call, to sacrifice his life for the good of the public. He endeavours to acquit himself with propriety in every station, whether as master, servant, parent, child, magistrate, subject, teacher, learner. In short; *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,* to these he attends with the utmost diligence and assiduity. This is the *Christianity*, which the Son of God taught unto the world. And he that is of this religion is my brother, my sister, and my mother, by what names soever he is distinguished and called.

I do not say, however, that this is the religion of the great body of persons calling themselves *Christians*. Much otherwise. Many of our brethren are extremely immoral. Others are guilty of some particular vice only. Some are decent in their general conduct, and pretty attentive to religious observances, but yet total strangers to *inward religion*. Great sticklers for their own party, be it what it may, they harbour a strong aversion to all, who dare to think for themselves, and presume to dissent from them in principle or practice. So remote are they from the character and experience of the above evangelical requirements, that they consider them as delusive and enthusiastic. Something of *the form of godliness* they have gotten, but *they deny*, and sometimes even ridicule *the power*. Be this as it may, true religion is still the same; and the above is a scriptural sketch of it, *whether we will bear, or whether we will forbear*. So far too are we *Christians* from being ashamed of this gospel-method of saving a lost world, that we make it our boast and song all the day long *in the house of our pilgrimage*.

“ Eternal sunshine of the spotless mind ;

“ Each prayer accepted, and each wish resign'd :

“ Passions



" Passions compos'd, affections ever ev'n,

" Tears that delight, and sighs that waft to heav'n."

We experience its effect in raising us from the ruins of our fall. We lament with sincere contrition the sins and follies of our unregenerate state. We discover nothing but condemnation, while we remain under the covenant of works. We flee for refuge to the only hope of sinful men; and we consider ourselves as the happiest of God's creatures, in having this plank thrown out, on which we are permitted to escape safe to land. In the mean time, we feel this religion makes us easy, comfortable, happy; and seems adapted with consummate wisdom to our state and circumstances.

" Soft peace she brings, wherever she arrives,

" She builds our quiet, as she forms our lives;

" Lays the rough paths of peevish nature even,

" And opens in each breast a little heaven."

This is the portion of happiness, which the *Gospel* yields us while we live, and we have not the smallest fear, that it will fail us when we die. On the contrary, we know, that *our light affliction, in this world, which is, comparatively, but for a moment, worketh for us a far more exceeding and eternal weight of glory; and that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.\**

" Nothing on earth we call our own,

" But, strangers, to the world unknown,

" We all their goods despise:

A 4

" We

\* " If there is one condition in this life more happy than another," says a great author, "it is, surely, that of him, who founds all his hopes of futurity on the promises of the *GOSPEL*; who carefully endeavours to conform his actions to its precepts; looking upon the great GOD *ALMIGHTY* as his protector here, his rewarder hereafter, and his everlasting preserver. This is a frame of mind so perfective of our nature, that if *CHRISTIANITY*, from a belief of which it can only be derived, was as certainly false, as it is certainly true, one could not help wishing, that it might be universally received in the world."

" We trample on their whole delight,  
 " And seek a country out of sight,  
 " A country in the skies."

If then the religion of JESUS CHRIST be a delusion, it is, at least, a happy delusion; and even a wise man would scarcely wish to be undeceived. He would rather be ready to say with the great *Roman Orator*, when speaking of the immortality of the soul:—"If in this I err, I  
 " willing err; nor, while I live, shall any man wrest from  
 " me this error, with which I am extremely delighted."\*

If we wished to exemplify these observations, it would be no difficult matter to produce various very striking instances of persons, as well from the *Sacred Writings*, as from the history of these latter ages, whose conduct and character have been conformable to the above representations. But as the *Bible* is in every one's hands, and may be consulted at pleasure, we will call the attention of the reader to a few instances of persons, who have been eminent in their way, during these latter ages only, and, some of them, even in our own times. These may be DYING INFIDELS—PENITENT and RECOVERED INFIDELS—DYING CHRISTIANS, *who have lived too much in the spirit of the world*—and CHRISTIANS dying, *either with great composure of mind, or IN THE FULL ASSURANCE OF FAITH.*

---

## I. EXAMPLES of dying INFIDELS.

*The wicked is driven away in his own wickedness.* Prov. 14. 32.

"Horrible is the end of the unrighteous generation." Wis. 3. 19.

"With the talents of an angel, a man may be a fool."—YOUNG.

1. MR. HOBBS was a celebrated *Infidel* in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his WORD. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror, if his candle happened but to

\* "Si in hoc erro, lubenter erro, nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo."

to go out in the night. He could never bear any discourse of death, and seemed to cast off all thoughts of it. He lived to be upwards of ninety. His last sensible words were, when he found he could live no longer, "I shall be glad then to find a hole to creep out of the world at." And, notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near to the grave, that "he was about to take a leap in the dark."—The writings of this *old sinner*, ruined the EARL OF ROCHESTER, and many other gentlemen of the first parts in the nation, as that Nobleman himself declared, after his conversion.

2. The account which the celebrated SULLY gives us of young SERVIN is out of the common way. The beginning of June, 1623, says he, I set out for *Calais*, where I was to embark, having with me a retinue of upwards of two hundred gentlemen, or who called themselves such, of whom a considerable number were really of the first distinction. Just before my departure old SERVIN came and presented his son to me, and begged I would use my endeavours to make him a man of some worth and honesty; but he confessed he dared not hope, not through any want of understanding or capacity in the young man, but from his natural inclination to all kinds of vice. The old man was in the right: what he told me having excited my curiosity to gain a thorough knowledge of young SERVIN, I found him to be at once both a wonder and a monster; for I can give no other idea of that assemblage of the most excellent and most pernicious qualities. Let the reader represent to himself a man of a genius so lovely, and an understanding so extensive, as rendered him scarce ignorant of any thing that could be known; of so vast and ready a comprehension, that he immediately made himself master of what he attempted; and of so prodigious a memory, that he never forgot what he had once learned; he possessed all parts of philosophy and the mathematics, particularly fortification and drawing: even in theology he was so well skilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able disputant for and against the reformed



formed religion indifferently; he not only understood *Greek*, *Hebrew*, and all the languages which we call learned, but also the different jargons or modern dialects; he accented and pronounced them so naturally, and so perfectly imitated the gestures and manners both of the several nations of *Europe*, and the particular provinces of *France*, that he might have been taken for a native of all or any of these countries; and this quality he applied to counterfeit all sorts of persons, wherein he succeeded wonderfully; he was, moreover, the best comedian and greatest droll that perhaps ever appeared; he had a genius for poetry, and had wrote many verses; he played upon almost all instruments, was a perfect master of music, and sung most agreeably and justly; he likewise could say mass; for he was of a disposition to do, as well as to know, all things: his body was perfectly well suited to his mind, he was light, nimble, dexterous, and fit for all exercises; he could ride well, and in dancing, wrestling, and leaping, he was admired: there are not any recreative games that he did not know; and he was skilled in almost all mechanic arts. But now for the reverse of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard and glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist; in a word, in him might be found all the vices contrary to nature, honour, religion, and society; the truth of which he himself evinced with his latest breath, for he died in the flower of his age, in a common brothel, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God.

3. The honourable FRANCIS NEWPORT was educated by his parents in a religious manner. As he grew up to years of discretion he fell into the hands of *Infidels*, lost all his religion, and commenced *Infidel* himself. Being some time after seized with sickness, his serious convictions returned, and he became alarmed for the safety of his condition. After enduring the most horrible agonies of mind possible, till, in a very short time, his bodily strength was exhausted; with a groan so dreadful and loud, as though  
it

it had been more than human, he cried out, *Oh the insufferable pangs of hell and damnation!*—and expired.

It may be much questioned, whether a more affecting *Narrative* was ever composed in any language, than the true history of this unhappy gentleman's last sickness and death. It is greatly to be desired, that men of all denominations would give it a serious perusal.

4. MR. WILLIAM EMMERSON was, at the same time an *Infidel*, and one of the first mathematicians of the age. Though, in some respects, he might be considered as a worthy man, his conduct through life was rude, vulgar, and frequently immoral. He paid no attention to religious duties, and both intoxication and profane language were familiar to him. Towards the close of his days, being afflicted with the stone, he would crawl about the floor on his hands and knees, sometimes *praying*, and sometimes *swearing*, as the humour took him.—What a poor creature is man without religion! SIR ISAAC NEWTON died of the same disorder, which was attended, at times, with such severe paroxysms, as forced out large drops of sweat that ran down his face. In these trying circumstances, however, he was never observed to utter the smallest complaint, or to express the least impatience. What a striking contrast between the conduct of the *Infidel* and the *Christian*!

5. MONSIEUR VOLTAIRE, during a long life, was continually treating the *Holy Scriptures* with contempt, and endeavouring to spread the poison of *Infidelity* among the nations. See, however, the end of such a conduct. In his last illness he sent for Dr. TRONCHIN. When the DOCTOR came, he found VOLTAIRE in the greatest agonies, exclaiming with the utmost horror—*I am abandoned by God and man.*—He then said, *Doctor, I will give you half of what I am worth, if you can give me six months life.* The DOCTOR answered, *Sir, you cannot live six weeks.* VOLTAIRE replied, *Then I shall go to hell, and you will go with me!* and soon after expired.

This is the *Hero* of modern *Infidels*! Dare any of them say—*Let me die the death of Voltaire, and let my last end be like his?* Wonderful infatuation! He occupies the first niche, in the *French Pantheon*! That he was a man of  
great

great and various talents, none can deny: but his want of sound learning, and moral qualifications, will ever prevent him from being ranked with the benefactors of mankind, by the wise and good. Such an *Hero*, indeed, is befitting a nation under judicial infatuation, to answer the wise ends of the GOVERNOR of the world. If the reader has felt himself injured by the poison of this man's writings, he may find relief for his wounded mind, by perusing carefully FINDLAY'S *Vindication* of the *Sacred Books* from the *Misrepresentations* and *Cavils* of VOLTAIRE; and LEFAN'S LETTERS of certain JEWS to VOLTAIRE. The hoary *Infidel* cuts but a very sorry figure in the hands of these *Sons of Abraham*.

6. Mr. ADDISON tells us of a Gentleman in *France*, who was so zealous a promoter of *Infidelity*, that he had got together a select company of disciples, and travelled into all parts of the kingdom to make converts. In the midst of his fantastical success, he fell sick, and was reclaimed to such a sense of his condition, that after he had passed some time in great agonies and horrors of mind, he begged those who had the care of burying him, to dress his body in the habit of a *Capuchin*, that the devil might not run away with it: and, to do further justice upon himself, he desired them to tie a halter about his neck, as a mark of that ignominious punishment, which, in his own thoughts, he had so justly deserved.

7. The last days of DAVID HUME, that celebrated *Deist*, were spent in playing at whist, in cracking his jokes about CHARON and his boat, and in reading LUCIAN, and other entertaining books.—This is a consummatum est worthy of a clever fellow, whose *conscience* was seared as with an hot iron! Dr. JOHNSON observes upon this impenitent death-bed scene—"HUME owned he had never read the NEW TESTAMENT with attention. Here then was a man, who had been at no pains to inquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of death should alter his way of thinking, unless God should send an angel to set him right.—He had a vanity in being



being thought easy."—DIVES *fared sumptuously every day*, and saw no danger: but—the next thing we hear of him is—*In hell he lifted up his eyes, being in torments!*"

8. The late all-accomplished EARL of CHESTERFIELD hath given us a picture of mere human happiness extremely mortifying. His declarations near death wereworthy of such a life: "I have run," says he, "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low.—Shall I tell you, that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it, because I must bear it, whether I will or no!—I think of nothing but killing time the best way I can, now that he is become my enemy.—It is my resolution to *sleep in the carriage during the remainder of the journey.*" Such are the dying declarations of this complete faint of the world! How little is man, in his most finished estate, without religion! Let us hear in what manner the lively Believer in Jesus takes his leave of this mortal scene:—*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous JUDGE, will give me at that day!*

9. The sad evening before the death of the noble ALTAMONT, upon the striking of the clock, he cried out, "Oh, time! time! it is fit thou shouldest strike thy murderer to the heart. How art thou fled forever! A month! —Oh, for a single week! I ask not for years; though an age were too little for the much I have to do!—Oh!"

"thou

\* It is much to be lamented that a man of HUME's abilities should have prostituted his talents in the manner it is well known he did. With all his pretensions to philosophy, he was an advocate for *adultery and suicide*. The reader will find a sufficient answer to all his sophistry in HORNE's *Letters on Infidelity*, and BEATTIE's *Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism*.

"*thou blasphemed, yet most indulgent, Lord God! Hell itself is a refuge, if it bides me from thy frown!*" Soon after, his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the sun arose, the gay, young, noble, ingenious, accomplished, and most wretched ALTAMONT expired.\*

10. *The Gentleman of Fortune* described by Mr. HERVEY in his *Admonitory Letter* to RICHARD NASH, Esq. Master of the Ceremonies at Bath, is an instance of penitential sorrow of a very impressive kind. Before his last sickness, he was a man of the most robust body, and of the gayest temper that can be imagined. All his vigour and hilarity, however, were gone, when HERVEY waited upon him, and he was near the time of his dissolution. "Oh!" said he, with a look strongly expressive of the anguish of his mind, "that I had been wise, that I had known this, that I had considered my latter end! If God would restore me to health again, I call heaven and earth to witness, I would labour for holiness, as I shall soon labour for life. I would gladly part with all my estate, large as it is, or a world, to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. As for riches, and pleasures, and the applauses of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. Oh! if the righteous Judge would try me once more, every opportunity of spiritual improvement, should be dearer to me, than thousands of gold and silver? But, alas! the day in which I should have worked is over and gone, and I see a sad, horrible night approaching, bringing with it the blackness of darkness forever. I shall be ruined, undone, and destroyed with an everlasting destruction!"

11. Mr. CUMBERLAND, in the *Observer*, gives us one of the most mournful tales, that ever was related, concerning a gentleman of *Infidel* principles, whom he denominates ANTITHEUS. "I remember him," says he, "the

\* This affecting Narrative may be seen at large in YOUNG's *Centaur not Fabulous*.

“ the height of his fame, the hero of his party; no man  
 “ so carested, followed and applauded: he was a little  
 “ loose, his friends would own, in his moral character, but  
 “ then he was the honestest fellow in the world; it was  
 “ not to be denied, that he was rather free in his notions,  
 “ but then he was the best creature living. I have seen  
 “ men of the gravest characters wink at his fallies; be-  
 “ cause he was so pleasant and so well bred, it was im-  
 “ possible to be angry with him. Every thing went well  
 “ with him, and ANTITHEUS seemed to be at the summit  
 “ of human prosperity, when he was suddenly seized with  
 “ the most alarming symptoms: he was at his country  
 “ house, and (which had rarely happened to him) he at  
 “ that time chanced to be alone; wife or family he had  
 “ none, and out of the multitude of his friends no one  
 “ happened to be near him at the moment of his attack.  
 “ A neighbouring *physician* was called out of bed in the  
 “ night to come to him with all haste in this extremity:  
 “ he found him sitting up in his bed supported by pillows,  
 “ his countenance full of horror, his breath struggling as  
 “ in the article of death, his pulse intermitting, and at  
 “ times beating with such rapidity as could hardly be  
 “ counted. ANTITHEUS dismissed the attendants he had  
 “ about him, and eagerly demanded of the *physician*, if he  
 “ thought him in danger: the *physician* answered that he  
 “ must fairly tell him he was in eminent danger.—How  
 “ so! how so! do you think me dying?—He was sorry  
 “ to say, the symptoms indicated death.—Impossible! you  
 “ must not let me die: I dare not die: O doctor! save  
 “ me if you can.—Your situation, Sir, is such, that it is  
 “ not in mine, or any other man’s art, to save you; and  
 “ I think I should not do my duty, if I gave you any  
 “ false hopes in these moments, which, if I am not mis-  
 “ taken, will not more than suffice for any worldly or  
 “ other concerns, which you may have upon your mind  
 “ to settle.—*My mind is full of horror*, cried the dying  
 “ man, *and I am incapable of preparing it for death*.—He  
 “ now fell into an agony, accompanied with a shower of  
 “ tears; a cordial was administered, and he revived in a  
 “ degree; when turning to the *physician*, who had his  
 “ fingers



“ fingers upon his pulse, he eagerly demanded of him,  
 “ if he did not see that blood upon the feet-curtains of  
 “ his bed. There was none to be seen, the physician as-  
 “ sured him; it was nothing but a vapour of his fancy.  
 “ —I see it plainly, said ANTITHEUS, in the shape of a hu-  
 “ man hand: I have been visited with a tremendous apparition.  
 “ As I was lying sleepless in my bed this night, I took  
 “ up a letter of a deceased friend, to dissipate certain thoughts  
 “ that made me uneasy, I believed him to be a great phi-  
 “ losopher, and was converted to his opinions: persuaded  
 “ by his arguments and my own experience that the disorderly  
 “ affairs of this evil world could not be administered by any  
 “ wise, just, or provident being, I had brought myself to  
 “ think no such being could exist, and that a life, produced by  
 “ chance, must terminate in annihilation: this is the reason-  
 “ ing of that letter, and such were the thoughts I was re-  
 “ volving in my mind, when the apparition of my dear friend  
 “ presented itself before me; and unfolding the curtains of  
 “ my bed, stood at my feet, looking earnestly upon me for a  
 “ considerable space of time. My heart sunk within me;  
 “ for his face was ghastly, full of horror, with an expression  
 “ of such anguish as I can never describe: his eyes were fixed  
 “ upon me, and at length with a mournful motion of his head  
 “ —Alas, alas! he cried, we are in a fatal error—and tak-  
 “ ing hold of the curtains with his hand, shook them violently  
 “ and disappeared.—This, I protest to you, I both saw and  
 “ heard, and look! where the print of his hand is left in  
 “ blood upon the curtains.”

ANTITHEUS survived the relation of this vision very few hours, and died delirious in great agonies.

*What a forsaken and disconsolate creature is a man without religion!*

THESE eleven examples are such as to give but little encouragement to any person, who has a proper concern for his own welfare, to embark, either in the *atheistic* or *deistic* schemes. In those cases, where the conscience was awake, the unhappy men were filled with anguish and amazement inexpressible. And in those other cases, where conscience seemed to be asleep, there appears nothing en-  
 viable in their situation, even upon their own supposition,  
 that

that there is no after-reckoning. If to die like an ass is a privilege, I give them joy of it! much good may it do them! May I die like a *Christian*, having a hope blooming with immortal expectations!

Let us turn from these horrible instances of perverted reason, and take a view of some more promising scenes.

## II. EXAMPLES of persons recovered from their INFIDELITY.

“ If, sick of folly, I relent, he writes

“ My name in heav’n.”

12. CHARLES GILDON, author of a book called the *Oracles of Reason*, was convinced of the fallacy of his own arguments against religion, and the danger of his situation, by reading LESLIE'S *Short Method with a Deist*. He afterwards wrote a defence of revealed religion, entitled, *The Deist's Manual*, and died in the *Christian* faith.

13. The late LORD LITTLETON, author of the *History of Henry the Second*, and his friend GILBERT WEST, Esq. had both imbibed the principles of *Unbelief*, and had agreed together to write something in favour of *Infidelity*. To do this more effectually, they judged it necessary, first to acquaint themselves pretty well with the contents of the *Bible*. By the perusal of that book, however, they were both convinced of their error; both became converts to the religion of CHRIST JESUS; both took up their pens and wrote in favour of it; the former, his *Observations on the Conversion of ST. PAUL*; the latter, his *Observations on the Resurrection of CHRIST*; and both died in peace.

14. SIR JOHN PRINGLE, one of the first characters of the present age, though blessed with a religious education, contracted the principles of *Infidelity*, when he came to travel abroad in the world. But as he scorned to be an *implicit Believer*, he was equally averse to being an *implicit Unbeliever*. He, therefore, set himself to examine the principles of the *Gospel* of CHRIST, with all caution and seriousness. The result of his investigation was, a full conviction of the divine original and authority of the *Gospel*. The evidence

evidence of *Revelation* appeared to him to be solid and invincible ; and the nature of it to be such as demanded his warmest acceptance.

15. SOAME JENYNS, Esq. *Member of Parliament for Cambridge*, by some means had been warped aside into the paths of *Infidelity*, and continued in this state of mind some years. Finding his spirit, however, not at rest, he was induced to examine the grounds upon which his *Unbelief* was founded. He discovered his error ; was led to believe in the SAVIOUR of mankind ; and wrote a small treatise in defence of the *Gospel*, entitled, *A View of the internal Evidences of Christianity* ; a work worthy the perusal of every man, who wishes to understand the excellency of the religion he professes.

16. DOCTOR OLIVER, a noted *Physician* at *Bath*, was a zealous *Unbeliever* till within a short time of his death. Being convinced of his error, and the danger of his situation, he bewailed his past conduct with strong compunction of heart, and gave up his spirit at last, in confident expectation of mercy from God, through the merit of that SAVIOUR, whom, for many years, he had ridiculed and opposed. " Oh," said he, " that I could undo the mischief " that I have done ! I was more ardent to poison people " with the principles of irreligion and unbelief, than almost " any *Christian* can be to spread the doctrines of CHRIST."

17. GENERAL DYKERN received a mortal wound at the battle of *Bergen in Germany*, A. D. 1759. He was of a noble family, and possessed equal abilities as a minister in the closet, and a general in the field, being favoured with a liberal education. Having imbibed the principles of *Infidelity*, by some means or other, he continued a *professed Deist*, till the time he received his fatal wound. During his illness, however, a great and effectual change was wrought upon his mind by the power of divine grace, and he died in the full assurance of faith, glorying in the salvation of JESUS, and wondering at the happy change which had taken place in his soul.\*

\* See this extraordinary case more at large in DECOETLOGON'S *Divine Treasury*, p. 27.



18. JOHN, *Earl of ROCHESTER*, it is well known, was one of the wickedest and wittiest men in the kingdom. The hand of God, however, being upon him, he was brought to a deep sense of the danger of his situation, and abhorred himself, repenting in dust and ashes. After this, he acknowledged, that all the *seeming absurdities in Holy Scripture*, fancied by men of corrupt and reprobate judgments, were vanished, and that their excellency and beauty appeared, now that he was come to receive the truth in the love of it.—“ I shall now die,” said he at last, “ but, “ Oh ! what unspeakable glories do I feel ! What joys “ beyond thought or expression am I sensible of ! I am “ assured of God’s mercy to me, through JESUS CHRIST. “ Oh ! how I long to die, and to be with my SAVIOUR !”

For the admonition of others, and to undo, as much as was in his power, the mischief of his former conduct, he subscribed the following *Recantation*, and ordered it to be published after his death :

“ For the benefit of all those, whom I may have drawn “ into sin by my example and encouragement, I leave to “ the world this my last declaration, which I deliver in the “ presence of the great God, who knows the secrets of all “ hearts, and before whom I am now appearing to be “ judged : That from the bottom of my soul, I detest “ and abhor the whole course of my former wicked life ; “ that I think I can never sufficiently admire the goodness “ of GOD, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto “ lived without hope, and without God in the world ; “ have been an open enemy to JESUS CHRIST, doing the “ utmost despite to the HOLY SPIRIT of grace : and that “ the greatest testimony of my charity to such, is, to “ warn them, in the name of God, as they regard the “ welfare of their immortal souls, no more to deny his “ being or his providence, or despise his goodness ; no “ more to make a mock of sin, or condemn the pure and “ excellent religion of my ever blessed REDEEMER, “ through whose merits alone, I, one of the greatest of “ sinners, do yet hope for mercy and forgiveness. Amen.”

B

19. Captain

19. Captain JOHN LEE, who was executed for forgery, March 4. 1784, became an *Infidel*, through reading the elegant, but sophistical, writings of DAVID HUME. Deeply, however, did he repent his folly, when he came to be in distressed circumstances. "I leave to the world," said he in a letter to a friend the night before his execution, "this mournful memento, that however much a man may be favoured by personal qualifications, or distinguished by mental endowments, genius will be useless, and abilities avail but little, unless accompanied by a sense of religion, and attended by the practice of virtue."

20. Another GENTLEMAN, whose name is concealed out of delicacy to his connections, was descended of a noble and religious family. His life was extremely irregular and dissolute, but his natural parts and endowments of mind so extraordinary, that they rendered his conversation agreeable to persons of the highest rank and quality. Being taken ill, he believed he should die at the very beginning of his sickness. His Friend, with whom he had frequently disputed against the existence of God and the truths of *revealed religion*, came to visit him on the second day after he was seized. He asked him how he did, and what made him so dejected?

"Alas!" said he, "are you so void of understanding, as to imagine I am afraid to die? Far be such thoughts from me. I could meet death with as much courage as I have encountered an enemy in the field of battle, and embrace it as freely as I ever did any friend whom I entirely loved: for I see nothing in this world that is worth the pains of keeping. I have made tryal of most states and conditions of life. I have continued at home for a considerable time, and travelled abroad in foreign parts. I have been rich and poor. I have been raised to honour, and reversed in a high degree. I have also been exposed to scorn and contempt. I have been wise and foolish. I have experienced the difference between virtue and vice, and every thing that was possible for a man in my station; so that I am capable of distinguishing what is really good and praise-worthy, and what is not. Now I see with a clearer sight than ever, and discern

" cern a vast difference between the *vain licentious discourse*  
 " of a *Libertine* and the *sound arguments* of a *true Believer* :  
 " for though the former may express himself more finely  
 " than the latter, so as to puzzle him with hard questions  
 " and intricate notions, yet all amounts to no more than  
 " the fallacy of a few airy repartees, which are never  
 " affected by sober *Christians*, nor capable of eluding the  
 " force of solid reason. But now I know how to make a  
 " a distinction between them; and I wish from the bottom  
 " of my heart I had been so sensible of my error in the  
 " time of my health; then I had never had those dreadful  
 " foretastes of hell I now have. Oh! what a sad account  
 " have I to give of a long life spent in sin and folly! I  
 " look beyond the fears of a *temporal death*. All the dread  
 " that you perceive in me arises from the near approach I  
 " make to an *eternal death*; for I must die to live to all  
 " eternity."

This unhappy *Gentleman* continued in this manner to  
 bewail his past folly, atheism, and infidelity for forty days,  
 and then expired. His Friend, however, took large pains  
 with him to encourage his repentance, faith, and return to  
 a proper state of mind; the particulars of which would be  
 too tedious to record in this place. At last, however, he  
 was brought to entertain some hope, that the REDEEMER  
 of mankind would take pity on his deplorable condition,  
 pardon his sins, and rescue him from that everlasting  
 destruction which awaits all such characters. He told his  
 Friend, therefore, that if he departed with a *smile*, he might  
 hope for the best concerning him; but if he should be  
 seen to give up the ghost with a *frown*, there would be  
 reason to fear the worst.

This was about three o'clock in the afternoon, and he  
 lived till four the next morning. A little before he expired  
 he was heard to speak these words softly to himself—*Oh!*  
*that I had possession of the meanest place in heaven, and could*  
*but creep into one corner of it.* Afterwards he cried out four  
 several times together—*O dear, dear, dear, dear*—and, near  
 a minute before he expired, his Friend perceived him to  
 look full in his face, with a *smiling* countenance.

There we leave him till the resurrection-morn.



It is usually said, that example has a more powerful effect upon the mind than precept. None can deny that these are respectable ones. They are such as every *Deist* and *Sceptic* in the kingdom should well consider, before he ventures his salvation upon the justness of his own principles. If equal danger, or if any danger, attended our embracing the *Christian* scheme, the *Unbeliever* would be in a certain degree justified in with-holding his assent to that scheme: but as *all* the hazard is on his side of the question, language furnishes no words to express the extreme folly of treating *religion* with levity, much less with ridicule and contempt.

### III. EXAMPLES of dying Christians, who had lived in the spirit of the world.

*This shall ye have of my hand, ye shall lie down in sorrow. Is. 50. 11.*

21. HUGO GROTIUS is said to have possessed the brightest genius ever recorded of a youth in the learned world, and was a profound admirer, and a daily reader, of the *Sacred Writings*: yet after all his attainments, reputation, and labour in the cause of learning, he was constrained at last to cry out, "Ah! I have consumed my life in a laborious doing of nothing!—I would give all my learning and honour for the plain integrity of JOHN URICK!"

This JOHN URICK was a religious poor man, who spent eight hours of the day in prayer, eight in labour, and but eight in meals, sleep, and other necessities.

GROTIUS had devoted too much of his time to worldly company, secular business, and learned trifles, too little to the exercises of the closet. *This is forsaking the fountain of living waters, and hewing out to ourselves broken cisterns that can hold no water.*

22. When SALMASIUS, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim bitterly against himself. "Oh!" said he, "I have lost a world of time! time the most precious thing in the world! whereof had I but one year

" more,

“ more, it should be spent in DAVID’s Psalms and PAUL’s “ Epistles!”—“ Oh! Sirs,” said he again to those about him, “ mind the world less, and God more!”

23. Dr. SAMUEL JOHNSON, whose death made such a noise a few years ago, was unquestionably one of the first men of the age, and a serious believer in JESUS CHRIST all his days. Mixing, however, too much with men of no religion, his mind was kept barren of spiritual consolation, and he was grievously haunted with the fear of death through his whole life. “ The approach of death,” said he to a friend, “ is very dreadful. I am afraid to think on “ that which I know I cannot avoid. It is vain to look “ round and round for that help which cannot be had. “ Yet we hope and hope, and fancy that he who has lived “ to-day, may live to-morrow.” To another friend he said, “ He never had a moment in which death was not “ terrible to him.” On another occasion he declared in company at *Oxford*, “ I am afraid I shall be one of those “ who shall be damned—sent to hell, and punished ever- “ lastingly.” When this great man, however, actually approached dissolution, “ all his fears were calmed and “ absorbed by the prevalence of his faith, and his trust in “ the merits and propitiation of JESUS CHRIST.” He was full of resignation, strong in faith, joyful in hope of his own salvation, and anxious for the salvation of his friends. He particularly exhorted Sir JOSHUA REYNOLDS, on his dying bed, “ to read the *Bible*, and to keep holy the *Sabbath-day*.” The last words he was heard to speak were, “ God bless you”!

24. Baron HALLER, a famous *Swiss Physician*, the delight and ornament of his country, was at the same time a great philosopher, a profound politician, an agreeable poet, and more particularly famous for his skill in botany, anatomy, and physic. During his last sickness he had the honour of a visit from JOSEPH, the late *Emperor of Germany*. Upon his death-bed, owing, probably, to the variety of his literary pursuits, the multiplicity of his engagements, and the honours heaped upon him by the world, he went through sore conflicts of spirit concerning his interest in the salvation of the REDEEMER. His mind was clouded,  
and

and his soul destitute of comfort. In his last moments, however, he expressed renewed confidence in God's mercy through CHRIST, and left the world in peace.

25. SIR JOHN MASON, on his death-bed, spoke to those about him in the manner following;—"I have lived to see five princes, and have been privy-counsellor to four of them. I have seen the most remarkable things in foreign parts, and have been present at most state-transactions for thirty years together; and I have learnt this after so many years experience—That seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. And, were I to live again, I would change the court for a cloister, my privy-counsellor's bustle for a hermit's retirement, and the whole life I have lived in the palace, for an hour's enjoyment of GOD in the chapel."

26. PHILIP the *Third, King of Spain*, when he drew near the end of his days, expressed his deep regret for a careless and worldly life in the following emphatical words:—"Ah! how happy would it have been for me, had I spent these twenty three years, that I have held my kingdom, in a retirement!"

27. *Cardinal MAZARINE*, one of the greatest statesmen in *Europe*, cried out a little before his death with astonishment and tears:—"Oh! my poor soul! what will become of thee? Whither wilt thou go? Were I to live again, I would be a capuchin, rather than a courtier."

28. *GEORGE VILLIERS, Duke of Buckingham*, was the richest man, and one of the greatest wits in *England*, and yet such were his vices and extravagances, that, before he died, he was reduced to poverty and general contempt. In this situation he was brought to a sense of his folly. "How-ever," says he, "I may have acted in opposition to the principles of religion, or the dictates of reason, I can honestly declare, I have always had the highest veneration for both. But, O! what a prodigal have I been of that most valuable of all possessions, *Time*? I have squandered it away with a profusion unparalleled; and now, when the enjoyment of a few days would be worth

" the



" the world, I cannot flatter myself with the prospect of  
 " half a dozen hours.—*What a pity that the Holy Writings*  
 " *are not made the criterion of true judgment!* or that any  
 " person should pass for a gentleman in this world, but he  
 " that appears solicitous about his happiness in the next!"

Nothing is so well calculated to convince us of the vast importance of living *wholly* under the power of the Gospel, as seeing great and valuable men dying in such a low, sneaking, and unworthy manner, as many of the first characters of our world have been known to do. The cases of GROTIUS and SALMASIUS, of JOHNSON and HALLER, are mortifying instances. Great talents, great learning, great celebrity, are all utterly insufficient to constitute a man happy, and give him peace and confidence in a dying hour. We know the promises of God are all *yea and amen* in CHRIST JESUS: but if the promises are sure, and strongly animating, to the proper objects of them, the threatenings of God are not less infallible, and at the same time are extremely alarming to the proper objects of them. Nothing within the compass of nature can enable a man, with the eyes of his mind properly enlightened, to face death without fear and dismay, but a strong conscientious sense, founded on *scriptural* evidence, that our sins are pardoned, that God is reconciled, and that the Judge of the world is become our friend.

---

#### IV. EXAMPLES of persons living and dying either with confidence, or in the full assurance of faith.

*Precious in the sight of the LORD is the death of his saints. Ps. 116. 15.*  
*Let me die the death of the righteous, and let my last end be like his. Num.*  
*23. 10.*

29. JOSEPH ADDISON, Esq. was a very able and elegant advocate for the *Bible*, in life and death. Just before his departure, having sent for a young nobleman nearly related to him, who requested to know his dying commands—his answer was—"See in what peace a *Christian* can die!"

30. Dr. JOHN LELAND, after spending a long and exemplary

emplary life in the service of the *Gospel*, closed it with the following words:—"I give my dying testimony to the truth of *Christianity*. The promises of the *gospel* are my support and consolation. They, alone, yield me satisfaction in a dying hour. I am not afraid to die. The *Gospel* of CHRIST has raised me above the fear of death; for *I know that my REDEEMER liveth.*"

31. *Monsieur PASCAL* was a great man in every way, and one of the most humble and devout believers in JESUS that ever lived. The celebrated *BAYLE* saith of his life, that "an hundred volumes of sermons are not worth so much as this single life, and are far less capable of disarming men of impiety. The extraordinary humility and devotion of *Monsieur PASCAL* gives a more sensible mortification to the *Libertines* of the age, than if one was to let loose upon them a dozen of *Missionaries*. They can now no longer attack us with their favourite and darling objection, that there are none but little and narrow spirits, who profess themselves the votaries of *piety and religion*: for we can now tell them, and boldly tell them, that both the maxims and practice thereof have been pushed on to the strongest degree, and carried to the greatest height, by one of the profoundest *Geometricians*, by one of the most subtil *Metaphysicians*, and by one of the most solid and penetrating *Genii*, that ever yet existed on this earth."

32. *OLYMPIA FULVIA MORATA* was one of the earliest and brightest ornaments of the *Reformation*. She could declaim in *Latin*, converse in *Greek*, and was a critic in the most difficult classics. But after it pleased God by his grace to open the eyes of her mind to discover the truth, she became enamoured of the *Sacred Scriptures* above all other books in the world, and studied them by day and by night. And when dissolution approached, she declared she felt nothing but "an inexpressible tranquillity and peace with GOD through JESUS CHRIST."—Her mouth was full of the praises of GOD, and she emphatically expressed herself by saying—"I am nothing but joy."

33. *WILLIAM, Lord RUSSEL*, delivered himself, just before

before his execution, in the strongest terms of faith and confidence. Besides many other things he said:—"Neither my imprisonment nor fear of death have been able to discompose me in any degree. On the contrary I have found the assurances of the love and mercy of GOD, in and through my blessed REDEEMER; in whom I only trust. And I do not question but I am going to partake of that fulness of joy, which is in his presence; the hopes of which do so wonderfully delight me, that I think this is the happiest time of my life, though others may look upon it as the saddest."

34. CHARLES the *Fifth, Emperor of Germany, King of Spain, and Lord of the Netherlands*, after having alarmed and agitated all *Europe* for near fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find, that the sincere study, profession, and practice of the *Christian* religion, hath in it such joys and sweetness as courts are strangers to."

35. Mr. SELDEN, the famous *Lawyer*, whom GROTIUS calls "the glory of the *English* nation," was, as Sir MATTHEW HALE declared, "a resolved serious *Christian*, and a great adversary to HOBBS's errors." He was generally considered as one of the most eminent philosophers, and most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much perhaps as any man ever did; and yet, towards the latter end of his days, he declared to archbishop USHER; that notwithstanding he had been so laborious in his enquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects; yet "he could rest his soul on none, save the *Scriptures*."—This is a perfect eulogium on the *Sacred Volume*.

36. OXENSTIERN was *Chancellor of Sweden*, and one of the most able and learned men of his time, and yet he was not too great and too wise to be above being taught by the *Sacred Writings*. "After all my troubles and toilings,



ings, in the world," says he, "I find that my private life in the country has afforded me more contentment, than ever I met with in all my public employments. I have lately applied myself to the study of the *Bible*, wherein all wisdom, and the greatest delights are to be found. I therefore counsel you (the *English* ambassador) to make the study and practice of the *Word of God* your chief contentment and delight; as indeed it will be to every soul that favours the truths of God, which infinitely excel all worldly things."

37. *Monsieur* CLAUDE was a very considerable man among the *protestants* who were driven out of *France* by LEWIS the *Fourteenth*. When he was taken ill he sent for the senior pastor of the church, to whom in the presence of all his family he expressed himself thus:—"Sir, I was desirous to see you, and to make my dying declaration before you. I am a miserable sinner before GOD. I most heartily beseech him to shew me mercy for the sake of our LORD JESUS CHRIST. I hope he will hear my prayer. He has promised to hear the cries of repenting sinners. I adore him for blessing my ministry. It has not been fruitless in his church; it is an effect of GOD's grace, and I adore his *providence* for it."

After pausing a while, he added. "I have carefully examined all religions. None appear to me worthy of the wisdom of GOD, and capable of leading man to happiness, but the *Christian* religion. I have diligently studied *Papery* and the *Reformation*. The *protestant* religion, I think, is the only good religion. It is all found in the *Holy Scriptures*, the *Word of God*. From this, as from a fountain, all religions must be drawn. *Scripture* is the root, the *protestant* religion is the trunk and branches of the tree. It becomes you all to keep steady to it."

About a week before he died, with true patriarchal dignity, he sat up in his bed, and asked to speak with his son and family. "Son," said he, tenderly embracing him, "I am leaving you. The time of my departure is at hand." Silence, and sobs, and floods of tears followed, each

each clasped in the others arms. The family all came, and asked his blessing. "Most willingly," replied he, "will I give it you." Mrs. CLAUDE, kneeled down by the bed-side. "My wife," said he, "I have always tenderly loved you. Be not afflicted at my death. The death of the saints is precious in the sight of God. In you I have seen a sincere piety. I bless God for it. Be constant in serving him with your whole heart. He will bless you. I recommend my son and his family to you, and I beseech the LORD to bless you." To his son, who, with an old servant, was kneeling by his mother, he said, among other things, "Son, you have chosen the good part. Perform your office as a good pastor, and God will bless you. Love and respect your mother. Be mindful of this domestic. Take care she want nothing as long as she lives. I give you all my blessing.

He afterwards said, at several times: "I am so oppressed, that I can attend only to two of the great truths of religion, the mercy of God, and the gracious aids of his HOLY SPIRIT.

"I know whom I have believed, and I am persuaded he is able to keep that, which I have committed unto him, against that day.—

"My whole recourse is to the mercy of God. I expect a better life than this.—

"Our LORD JESUS CHRIST is my only righteousness."

Thus died the venerable and inestimable JOHN CLAUDE, in the sixty eighth year of his age, A. D. 1687.

38. The Rev. SAMUEL WALKER of *Truro* in *Cornwall*, was a very considerable man, and a minister of no mean rank in the church of CHRIST. His excessive labours, however, ruined his constitution, and he died at the age of forty eight. When his dissolution drew near, after much former darkness, but the most assured confidence in God, he broke out to his nurse in this rapturous expression:—"I have been upon the wings of the cherubim! Heaven has in a manner been opened to me! I shall soon be there!"—Next day to a friend who came to see him he said, with a joy in his countenance more than words

words can utter:—"O my friend, had I strength to speak, "I could tell you such news as would rejoice your very "soul! I have had such views of heaven! But I am not "able to say more."

39. The Rev. JAMES HERVEY is well known to have been an elegant scholar, and a believer in the *Bible*, with its most distinguishing truths. When he apprehended himself to be near the close of life, and stood, as it were, on the brink of the grave, with eternity full in view, he wrote to a friend at a distance to tell him what were his sentiments in that awful situation. "I have been too "fond," said he, "of reading every thing valuable and "elegant that has been penned in our language, and been "peculiarly charmed with the historians, orators, and "poets of antiquity: but were I to renew my studies, "I would take leave of those accomplished trifles; I "would resign the delights of modern wits, amusement, "and eloquence, and devote my attention to the *Scriptures of truth*. I would sit with much greater assiduity "at my divine *Master's* feet, and desire to know nothing "in comparison of JESUS CHRIST, and him crucified."

After this, when his dissolution drew still nearer, he said to those about him:—"How thankful am I for death! "It is the passage to the LORD and GIVER of eternal life. "O welcome, welcome death! Thou mayest well be "reckoned among the treasures of the *Christian*! To "live is CHRIST, but to die is gain! LORD, now lettest "thou thy servant depart in peace, according to thy most "holy and comfortable *Word*; for mine eyes have seen "thy precious salvation."

40. The late Rev. WILLIAM ROMAINE was a zealous and successful preacher of the *Gospel* of JESUS, and adorned it by a suitable character, above fifty years. In his last illness not one fretful or murmuring word ever escaped his lips. "I have," said he, "the peace of God in my "conscience, and the love of God in my heart. I knew "before the doctrines I preached to be truths, but now "I experience them to be blessings. JESUS is more precious than rubies, and all that can be desired on earth, "is not to be compared to him." He was in full possession



session of his mental powers to the last moment, and near his dissolution cried out, "Holy, holy, holy, LORD GOD ALMIGHTY ! Glory be to thee on high for such peace on earth and good will to men."

NOW, MY FRIENDS and COUNTRYMEN, these are all so many well-attested *matters of fact*. Most of the persons mentioned were of the first reputation in their respective spheres of action. It would be prudent to review the whole; to compare the several instances; and weigh thoroughly the issue. For though it is not our province to determine the final fates of men, we may, from such comparison, see clearly, whose situation is most eligible at the close of life, and whose case stands fairest for future felicity. Extremely weak, therefore, would it be, to let any man sneer us out of our *Bible*, our REDEEMER, and our *Salvation*. Did we ever know a person lament, when he came to die, that he had taken too much care to serve his CREATOR, and save his soul alive? Did we ever hear of a *Deist*, who gloried, in his departing moments, that he had been favoured with success, in making converts to the principles of *Infidelity*? Or did we ever see a *sound scholar*, who was, at the same time, a *chaste, temperate, moral, and conscientious* man, that lived and died an *Unbeliever*? Instances of a contrary nature we have known many, but rarely one, which comes up to this description. Persons of an *affected* liberality of mind, indeed, are frequently found, who hector, domineer, and *speak great swelling words of vanity*, while health and prosperity smile upon them; but they generally lose their courage, and appear to infinite disadvantage, when death and judgement stare them in the face. If their souls are not harrowed up with horror, as in the cases of VOLTAIRE, NEWPORT, ALTAMONT, and others; at best they are sullen, gloomy, disconsolate, like HOBBS and CHESTERFIELD; or, *having their consciences seared as with an hot iron*, they are insensible to the vast realities of the invisible world, brave it out, and sport blindfold on the brink of destruction, after the manner of SERVIN, HUME, EMMERSON, and several of the late *French* philosophers. But surely a conduct of this kind is highly unbecoming men of wisdom, even upon  
their

their own supposition, that death is an eternal sleep. Is annihilation so small a matter, that a reasonable man can look upon it with complacency? HUME's conduct was infinitely unnatural. It was the effect of pride and sophistical philosophy. "He had a vanity in being thought easy," as Dr. JOHNSON justly observes.

" That must be our cure,  
 " To be no more. Sad cure ! For who would lose  
 \_\_\_\_\_ " this intellectual being,  
 " Those thoughts that wander through eternity,  
 " To perish rather, swallow'd up and lost  
 " In the wide womb of uncreated night,  
 " Devoid of sense and motion ?"

It will be the concern of every wise man, therefore, to take warning in time, to be cautious how he gives credit to the representations of *Unbelievers*, and consider well what the end of our present state of trial will be. It is an easy business to revile and stigmatize the *Bible*. Few things more so. Any smatterer in learning, who hath got a wicked heart, a witty head, and a comfortable flow of scurrilous language, is competent to the task. Examples of this kind we meet with in every neighbourhood. Profound scholars, however, and modest men, have always been incapable of such conduct. What Lord BACON saith of *atheism* is equally true of *deism*: "A little philosophy inclineth man's mind to *atheism*, but depth in philosophy, bringeth men's minds about to *religion*." Our great *moral Poet* too, will teach us the same lesson:

What

" A little learning is a dangerous thing ;  
 " Drink deep, or taste not the Pierian spring.  
 " There shallow draughts intoxicate the brain,  
 " And drinking largely sobers us again."\*

\* "The CHRISTIAN RELIGION," says another great writer, "has nothing to apprehend from the strictest investigation of the most learned of its adversaries; it suffers only from the misconceptions of sciolists, and silly pretenders to superior wisdom. A little learning is far more dangerous to the faith of those who possess it, than ignorance itself."

What then if THOMAS PAINE, who is well known to be both illiterate and immoral, insolent and satyrical (ill qualifications for the discovery of moral and religious truth, which consists in purity, modesty, humility, sobriety, and goodness) though otherwise a man of good natural understanding, is an unbeliever in the divine mission of the Son of God? It may be some consolation to remember, that the first characters, who ever adorned our world, in every department of human life, have not been *ashamed of the Gospel of CHRIST*. Every man would do well to reflect, in these days of abounding licentiousness, by way of supporting the mind against the ridicule of professed *Deists*, that the *Divines*, BUTLER, and BENTLEY, and BARROW, and BERKLEY, and CUDWORTH, and CLARKE, and SHERLOCK, and DODDRIDGE, and LARDNER, and PEARSON, and TAYLOR, and USHER, and a thousand more were *believers*: that the *Poets*, SPENCER, and WALLER, and COWLEY, and PRIOR, and THOMSON, and GRAY, and YOUNG, and MILTON were *believers*: that the *Statesmen*, HYDE, and HOWARD, and HARRINGTON, and KING, and BARRINGTON, and LITTLETON, with numberless more,\* were *believers*: that the *Moralists*, STEEL, and ADDISON, and HAWKSWORTH, and JOHNSON, were *believers*: that the *Physicians*, ARBUTHNOT, and CHEYNE, and BROWNE, and BOERHAAVE, and PRINGLE, and HARTLEY, and HALLER, and MEAD, and FOTHERGILL, were *believers*: that the *Lawyers*, HALE, and MELMOTH, and FORBES, and HAILES, and PRATT, and BLACKSTONE, and JONES,† were *believers*: that the *Philosophers*, PASCAL, and GROTI-

US,

\* WASHINGTON is a living character, and generally allowed to be one of the first of warriors, the first of politicians, and worthiest of men. This same gentleman is the delight of "an admiring and astonished world," and yet—hear it, O ye minute philosophers of degenerate EUROPE—he is a *serious Christian*!

† It is a pleasure to hear such men as the *honourable* THOMAS ERSKINE, a member of *Parliament*, and one of the first orators of the age, come boldly forward in favour of the *Gospel of Jesus*. "No man ever existed," says he, "who is more alive to every thing connected with the *Christian* faith than I am, or more unalterably impressed with its truths."

View of the Causes, &c. p. 56.



us, and RAY, and COTES, and FERGUSON, and ADAMS, and LOCKE, and EULER, and NEWTON, were *believers*.† Where is the great misfortune, then, to the interests of religion, if *lukewarm Christians* of every persuasion betray the cause they pretend to espouse; and if *Unbelievers* of every description imagine a vain thing against the REDEEMER of mankind, and the *Book* which he hath caused to be written for our instruction. Nothing less than demonstration on the side of *Infidelity* should induce any man to resist the momentum that these venerable names give in favour of the *Gospel*. Many of them were the ornaments of human nature, whether we consider the wide range of their abilities, the great extent of their learning and knowledge, or the piety, integrity, and beneficence of their lives. These eminent characters, BACON, NEWTON, LOCKE, BOYLE, ADDISON, HARTLEY, and LITTLETON, in particular, firmly adhered to the belief of *Christianity*, after the most diligent and exact researches into the life of its FOUNDER, the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. Here, you will remark, was no *priest-craft*. These were all men of independent principles, and the most liberal and enlarged minds. They investigated the pretensions of the *Gospel* to the bottom; they were not only satisfied with the justice of its claims; but they gloried in it as a most benevolent and god-like scheme, and they all endeavoured, if not by their oral discourses, yet by their immortal writings, to recommend it to the general reception of mankind. It was their study in life, their solace in death.

Why then are so many of our fellow-creatures found to oppose, with such malignant virulence, what these great men have so successfully laboured to establish? The reason

† We are well aware that the truth of *Christianity* cannot be established by authority. But if its truth cannot be so established, neither can its falsehood. Indeed no man can be a competent judge, either of the truth or falsehood of the *Gospel*, who has not turned his attention to it for a considerable time with all seriousness of mind, and with a considerable share of literary information.

son, in most cases, is obvious. They will not have this man reign over them, because he is not to their taste. And they oppose the *Bible* because it condemns their practice. For if Jesus is indeed the only SAVIOUR of mankind, and if the declarations of *Scripture* are at all to be regarded, their situation is desperate, and they cannot escape the condemnation which is therein denounced against all such characters. Other reasons, however, may be given for such a preposterous conduct. Abundance of men are so neglected at first in their *religious* education, and when grown up to maturity are so immersed in the pleasures and pursuits of life, that they never give themselves leisure to examine into the foundation of religion. They are as inattentive to it, as if it was none of their concern. This seems to have been the case with the learned Dr. HALLEY. For when he was throwing out, upon a time, some indecent reflections against *Christianity*, his friend Sir ISAAC NEWTON stopt him short, and addressed him in these, or the like words, which imply that this great astronomer had imployed his life in studying only the book of nature:—"Dr. HALLEY, I am always glad to hear you, when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand: but you should not talk of *Christianity*, for you have not studied it: I have; and am certain you know nothing of the matter."

Many other persons, possessed of some discernment, observe the hypocrisy of several of the greatest pretenders to religion: they see them no better, and scarce even so good as some, who make less pretensions; and this becomes an insuperable offence to them. If these discerning men, however, would attend more to their own conduct, and less to the misconduct of others, it would be much happier for them, and more to their honour. Can any thing be more unreasonable, than that the *Gospel* should be made answerable for all the weaknesses, vices, and follies of its advocates? Will *Philosophy* endure to be tried by this test? The fact is, truth is a stubborn thing, and does not fluctuate with the varying whims and opinions

nions of men. Every person must give an account of himself unto God. Hypocrites have no encouragement from the *Bible*. Why should any man, therefore, make their hypocrisy an objection to that *Bible*? Let the blame fall where it belongs. The fate of such persons is fixed by the *Judge* of the world himself. Their false pretensions are utterly disclaimed by him. *Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven, but he that doeth the will of my FATHER which is in heaven. Many shall say unto me in that day, LORD, LORD, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; but then will I profess unto them, I never knew you, depart from me, all ye that work iniquity.*

The weakness, folly, and enthusiasm; the noise and nonsense of the *Zealots* among all the denominations of *Christians*, is another cause of the *Infidelity* of the age. Unbelievers see the absurdity of their pretensions and proceedings, and they are undistinguishing and illiberal enough, to comprehend them, and the pure *Gospel* of *CHRIST*, in one general sentence of reprobation. Such a conduct is surely uncandid, and highly unbecoming the character of men, who would be thought lovers of wisdom. Where we see integrity and good intention at the bottom, we should make all requisite allowance for the infirmities of men. The best and wisest are encompassed with darkness, and know but in part. One grain of piety and moral excellence is more worth than the highest attainments in the arts and sciences, without those moral and religious qualifications.

Others again take offence at the absurd doctrines of the several religious *Establishments*\* in *Christendom*. They discover

\* " It is the corruption of *Establishments*, ten thousand times worse than the rudest dominion of tyranny, which has changed, and is changing, the face of the modern world."

Mr. *ERSKINE*'s *Pamphlet on the Causes and Consequences of the present War*, from which these words are extracted, contains a number of important political truths, but seems to me by no means satisfactory in speaking on the *Causes* of the war. Let any man read with sober consideration the *Collection of Addresses transmitted by certain English Clubs*



discover in them certain peculiarities which they conceive to be irrational. They confound the doctrines of these human institutions, (which were formed in the very dawn of the Reformation, while men's eyes were yet scarcely open enough to discover truth,) with genuine *Christianity*. Not being at the pains to examine matters to the bottom, and distinguish accurately, they suppose them to be alike, and hence contract a rooted indifference, if not an unconquerable aversion, to all religion.

Some there are again, who, seeing the pomp and pride of many of our *Bishops* and *dignified Clergy*, how they, in direct opposition to the whole spirit of the *Gospel*, the example of primitive clerks, as well their own holy profession, scramble for emolument, and heap together from two to half a score lucrative pieces of preferment, while several thousands of their brethren are destitute of the ordinary comforts of life, without further examination, naturally suppose that *Religion* is all priest-craft and self-interest, honour and conscience having nothing to do in the business.—It may be of use to state this more at large.

It is well known then, that there are about 18,000 clergymen in *England* and *Wales*, of the established religion, and near 10,000 parishes. The Rectories are 5,098; the Vicarages 3,687; the Livings of other descriptions 2,970; in all 11,755.

Twenty or thirty of those Livings may be a thousand a year and upwards: Four or five hundred of them 500

C 2

pounds

and Societies to the National Convention of France—MILES's Conduct of France towards Great Britain—GIFFORD's Letter to the Earl of LAUDERDALE—D'IVERNOISES's Account of the late Revolution in Geneva—with BOWLES's Real Grounds of the present war with France. This little pamphlet is sufficiently satisfactory. Lord MORNINGTON's Speech before the House of Commons is to the same purpose with the above. These several publications contain the whole merits of the cause. And let the war terminate as it may, they will convince us that it could not have been avoided on any principle of honour or safety. In expectation of subverting the government of the country, the *French*, encouraged by disaffected persons in this kingdom, plunged into the war. Indeed, it is, properly speaking, the war of *English Jacobins*. If the *French* had not been stimulated by persons here, there had been no war.—Let us not, however, murmur against men—the whole is of God. Great and good purposes are to be answered by it, in the due order of DIVINE PROVIDENCE.

pounds a year and upwards: Two thousand of them 200 a year and upwards: Five thousand of them under 100 pounds a year. The average value of Livings is about 140 pounds a year, reckoning them at 10,000.

As these things are not very generally understood, we will be a little more particular.

In the year 1714, when *Queen ANN's Bounty* began to be distributed, there were,

|                                              |    |
|----------------------------------------------|----|
| 1071 Livings not more than 10 pounds a year. |    |
| 1467 .....                                   | 20 |
| 1126 .....                                   | 30 |
| 1149 .....                                   | 40 |
| 884 .....                                    | 50 |

In all 5597 Livings not more than 50 pounds a year.

All the 10 and 20 pounds Livings have now been augmented by the above donation.

This bounty is about 13,000 pounds a year clear of deductions, and is, therefore, equal to 65 augmentations annually at 200 pounds a piece.\*

The whole income of the Church and two Universities is about 1,500,000 pounds a year. There are 26 Bishops, whose annual income is 72,000 pounds: Each Bishop, therefore, has on an average 2,770 pounds a year, supposing he had no other preferment.—There are 28 Deaneries and Chapters, whose income is about 5000 pounds a year each, making together about 140,000 pounds.—The income of the two Universities is together about 180,000 pounds a year.—The 18,000 clergy have together about 1,108,000 pounds a year among them, which is little more than 60 pounds a piece. These clergymen and their families make about 100,000 souls, that is about an 80th part of the nation, and have upon an average, about eleven pounds a head to subsist on annually. And reckoning the population of *England and Wales* at 8 millions of people, every clergyman would have a congregation

\* The Clergy are indebted to *Bishop BURNET*, for this application. The money itself arises from the first-fruits and tenths of church-livings, above a certain value, which, before the time of *HENRY* the 8th used to go to the *Pope of Rome*.

nion of 444 persons to attend to, in the same way of calculation.

There are, moreover, 28 Cathedrals, 26 Deans, 60 Archdeacons, and 544 Prebends, Canons, &c.—Besides these there are in all about 300 in orders belonging to the different Cathedrals, and about 800 Lay-officers, such as singing men, organists, &c. who are all paid from the Cathedral emoluments; so that there are about 1700 persons attached to the several Cathedrals, who divide among them the 140,000 pounds a year, making upon an average near 83 pounds a year a piece.†

The whole income of the *Kirk of Scotland*, was, in 1755, about 68,500 pounds a year. This was divided among 944 Ministers, and on an average made 72 pounds a piece per annum.

Upon a general view of these matters, when it is considered, that all the Bishoprics, Prebendaries, Deaneries, Headships of Colleges, and best Church-Livings, are occupied by a smaller number, in all probability, than an eighteenth part of these Clergy, what a deplorable situation must a large share of the remaining seventeen thousand Ministers be in, especially under the present advanced price of most of the common necessities of life? And then, it is curious enough, that these *Church-Dignitaries*, who are in possession of several thousands a year per man, have made laws, that the inferior clergy, who are destitute of most of the comforts of life, shall not be permitted to follow any other Calling, whereby to better their condition, and get bread for their families.—Why do not the poor *Vicars* and *Curates* of the country, make a common cause, and associate together in one body against their oppressors?§ Why do they not address the KING, who is temporal Head of the Church, or the *Legislature* of the land, to take their circumstances into consideration? One man—not a doit better than his brethren—shall enjoy 20,000 pounds a year—another 15,000—another 10,000—another

C 3

† See an *Essay on the Revenue of the Church of England*.

§ Every man is an Oppressor who holds that which ought to be in the hands of another.



—another 5,000—another 3,000—another 2,000—and another 1,000. One shall heap Living upon Living, Preferment upon Preferment—to a vast amount—merely because he has got access—too often by mean compliances—to some great man—while his more worthy brother is almost in want of bread for his children. The late Dr. LAW, *Bishop of Carlisle*, if my memory does not fail me, was possessed, at the time of his decease, of ten or more different Preferments. He was *Bishop—Head of a College—Prebend—Rector—Librarian, &c. &c. &c.* and all this bestowed upon him—not because he was a more holy, useful, and laborious man, than ordinary; though a man of merit and talents; but because he wriggled himself into favour with certain great persons, who had influence with men in power. Instances of this kind are not uncommon. They are, however, unjust, unpolitical, unchristian. No wise Legislature ought to permit such abuses, religion out of the question. They are inconsistent with every thing that is decent and proper, while so many valuable, learned, laborious, humble, modest men are pining in want. I know well, that reflections of this nature are calculated to disoblige those who are interested: but, regardless of consequences, without the least dislike to any man living, or the smallest view to any one individual, or a wish to have any thing better for myself, and actuated only with a love to truth, and the advancement of our common *Christianity*, I, for one, protest in the face of the sun against all such abuses. And I, moreover, solemnly avow, that the spirit of the present times is such, that unless these, and similar disorders are rectified, by the wisdom of the Legislature, the whole *ecclesiastical fabric* in this country will, ere long, be as completely overturned, as that in *France* has been. Nothing can prevent it, but a speedy and thorough reformation. Let the *Bishops* of the land then, as first in dignity, be first in this good work. Let them make a merit of necessity, and resign voluntarily, what they cannot long possess in safety. Let them make an offer to their *King and Country* of withdrawing from the *Upper House*, resigning all their *secular* honours, and commence genuine ministers

ministers of the *Gospel*. Let them renounce their several pluralities, and quietly retire into their respective dioceses. Let them come and live among their clergy—go about doing good in all humility through their several districts, preaching the *Word of life* among the people, after the example of the great SHEPHERD and BISHOP of souls, and his APOSTLES. Let them renounce their pomp, and splendor, and set their faces against all *monopolies* of *Living*s, against non-residents—against all immoral, disorderly, and irreligious clergymen; and let them be the avowed friends and patrons of laborious pastors, in particular; and of good men of every description, in general. Thus the *Church of England* would soon become, more than ever, the glory of all churches, and the *Bishops* of that church would be the glory of all bishops.

It is not to be doubted, that men possessed of the loaves and fishes will laugh at all this as visionary and enthusiastic.—Be it so.—I have only to reply—*Look at the Bishops and Clergymen of France!*—Happy are they whom other peoples misfortunes make wise and cautious! The fate of the *Jewish* clergy of old, and of the *French* clergy in our own times, comes like a peal of thunder, preaching reform and moderation to the clergy of every country.

You see, MY COUNTRYMEN, that I, for one, give up all these abuses as indefensible. But be it remembered, that whatever means DIVINE PROVIDENCE may use to correct them—for corrected they must be—the *Gospel* of CHRIST is not to be blamed for them; it gives them no countenance; it predicts their rise, continuance, downfall; and it denounces nothing less than condemnation against all those who pervert the *Divine Ordinances* to secular purposes. It is neither Popes, nor Kings, nor Bishops, nor Clergymen of any inferior description, that shall escape the just sentence of the universal JUDGE. He will make no distinction. He knows no difference between man and man, but what moral and religious qualifications make. Whatsoever a person soweth that shall he also reap. Mighty sinners shall be mightily punished. Eminently good and useful men shall be eminently rewarded.



To this head let it further be added, that discerning men, observing the conduct, character, and precepts of the SAVIOUR of the world, and comparing them with the conduct and manners of our *Church-Dignitaries*, cannot help seeing a very striking contrast. His kingdom was not to be of this world: but the conduct of our *Bishops*, is, in a great measure, *secular*. His meat and drink was to do the will of him that sent him. *He literally went about doing good.* He preached every where, and to all descriptions of men. He was never weary of contributing to the happiness of his country. He was frequently in the *temple*, but never in the *palace*, unless when dragged thither by force. Our learned *Prelates*,\* however, are so occupied in the great *Council* of the nation; in dancing attendance at *Court*; in guarding their secular emoluments from waste; in visiting the nobility and gentry of the land; and in other worldly engagements of various descriptions; that they have but little time left, either for reading the *Scriptures*, for private retirement, or for preaching the *Gospel* to the poor of the flock, in their respective districts.† To hear a  
*Bishop*

\* Among the *Bishops* of the *Church* of *England* may be found a considerable number of characters the most respectable for every moral, literary, and religious attainment; and the country is under the utmost obligation to them for their exertions at different periods of our history. But were any individuals among them ever so desirous, they have it not in their power to rectify abuses, and reform what they may conceive to be amiss. The system is too compact and well digested. Their hands are tied behind them. The prejudices of some, the interests of others, the supineness of not a few, and the fears of disturbing the long established order of things, in most, form an inseparable barrier against every reform; insomuch that nothing, it is to be feared, can accomplish any considerable change for the better, but a convulsion. If, indeed, the *Archbishop* of *Canterbury*, and the whole bench of *Bishops*, had discernment, and humility, and self-denial enough, to come forward of their own accord, and with one consent desire an ameliorated state of things, there might be some hope. But—could an *Archangel* accomplish a peaceable reform, where so many clashing interests are concerned?

† *Bishops* ought assuredly to reside in their dioceses among their clergy, preaching in season and out of season; countenancing and encouraging the good; reproofing, exhorting, warning, punishing, the unworthy and immoral part of their clergy. The contrary to this, however, is very frequently the case. If a man happens to have got a little more zeal than ordinary, and labours more diligently to do good than the generality of his brethren, immediately they are all



*Bishop* preach is a sort of phenomenon in the country. And, if any of that truly respectable body of men—(some of whom are both great and good men, and independent of such considerations, I reverence them for their office sake)—do vouchsafe, once in a way, to indulge the people of their diocese, they usually affect so much pomp and dignity in their manner, and their discourses are so dry and unevangelical, so ethical and heathen-like, that the poor hungry, gaping “sheep look up and are not fed.” They are so horribly afraid of approaching too near the *Methodists* in their doctrines, that their sermons are most commonly cast more in the mold of *SENECA* or *EPICTETUS*, than in that of *ST. PAUL*. Hence they do no good. They never did, they never will do good with such “lean and flashy songs.” Now and then, indeed, in the course of three, four, five,

OR

in arms against him. And nothing is more common, than for his ecclesiastical superiors to frown upon him, to stigmatize him as a *Methodist*, and to oppose his interests in every way they can contrive. Whereas, a clergyman may be a man of pleasure and dissipation, gay, foolish, silly, trifling; he may spend his time in the diversions of the field; drink, swear, and live as foolishly as the most foolish of his flock, and yet no harm shall happen. He is no *Methodist*, and, therefore, every favour shall be shewn him he can desire. *Methodism* is like the sin against the HOLY GHOST; it is neither to be forgiven in this world, nor in the world to come!

Be it, however, observed, that the increase of *Dissenters*, and the alarming spread of *Methodism*, are both entirely owing to the lukewarmness, or negligence, or disorderly conduct, or bigotry, or persecuting spirit of the *Clergy* in the *Establishment*. And there is no way under heaven of preventing the most mischievous consequences, but by adopting new measures, reforming what is amiss, and out-preaching, out-labouring, and out-living all our opposers. The pride of office has injured us extremely. The disdain frequently expressed by us against the several *Sectarists* has been highly impolitical, and sometimes unchristian. Has not every man living the same right to worship God according to the dictates of his own conscience that we have? To his own master each one must give an account. He that worships God most spiritually, and obeys him most universally, believing in the name of his only-begotten Son, is the best man, and most acceptable to the DIVINE BEING, whether he be found in a *Church*, in a *Quaker's* meeting house, in a *Dissenting* place of worship, of any other description, or upon the top of a mountain. How long shall we be carried away by weak and superstitious distinctions? In every nation, and among all denominations of men, he that feareth God, and worketh righteousness, is accepted with him.

or six years, these *Shepherds* of CHRIST'S flock parade through the country, holding *Confirmations*; but, O where is the spirit of a CRANMER, a LATIMER, a RIDLEY, a KENN, a BEVERIDGE, a BURNET,\* or a LEIGHTON,† to be seen among them? Our *Ordinations* and *Confirmations*,‡ though good in themselves, are painful ceremonies, as they are usually administered, to serious and enlightened minds. One can scarce blame a man for being an *Infidel*, when it is considered how these sacred ordinances are frequently conducted. It is impossible the *Gospel* should be true, and the negligent part of our *Bishops* be in favour with heaven. If the *Gospel* be true (which, if called upon in the course of providence, I would humbly hope to glory in testifying,

\* This excellent man was extremely laborious in his episcopal office. "Every summer, he made a tour, for six weeks or two months, through some district of his bishopric, daily preaching and confirming from church to church, so as in the compass of three years, besides his triennial visitation, to go through all the principal livings of his diocese."

See Biograph. Brit. art. BURNET, by KIPPIS, vol. 3, p. 29.

† LEIGHTON was a most exemplary character, both in his private and public capacity. The life and writings of few men are more worthy of imitation and perusal. He laboured hard to bring about some reformation in the state of things in his own day, and when he found all his efforts ineffectual, he quietly with-drew, resigned his preferment, and lived in private. What BURNET says of him can never be too often repeated, and too generally known.—"He had the greatest elevation of soul, the largest compass of knowledge, the most mortified and heavenly disposition, that I ever yet saw in mortal. He had the greatest parts, as well as virtue, with the perfectest humility that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and pronunciation, that I never once saw a wandering eye where he preached, and I have seen whole assemblies often melt in tears before him, and of whom I can say with great truth, that in a free and frequent conversation with him for above two and twenty years, I never knew him say an idle word, that had not a direct tendency to edification; and I never once saw him in any other temper, but that which I wished to be in, in the last moments of my life."

‡ Bishop BURNET took large pains in preparing young people for Confirmation, and used every means in his power to encourage and excite candidates for Ordination to come with due qualifications. He complains, however, in the most affecting terms, of the low state in which they usually appeared before him. See the *Preface* to his *Pastoral Care*, the third edition. The state of things is not much improved since that great *Prelate's* days. We have at this time, indeed, a very considerable number of men in the *Establishment*, of the utmost respectability both for



at the greatest possible hazard) then, woe, woe, woe, to many of the *Bishops of England*! May we not say of them, with too general an application, but with some few honourable exceptions, indeed, as good old LATIMER said of these right reverend Gentlemen in his day, "There is a gap in *hell*, as wide as from *Calais* to *Dover*, and it is all filled with *unpreaching Prelates*?"

The

learning, piety, and diligence in their calling: but, when we consider, that the Clergy of this country, independent of *Scotland* and *Ireland*, are supposed to make, as before noted, a body of 18,000 men, the number of truly moral, religious, and diligent characters, is, comparatively, small. This is one main reason of the prodigious increase of *Methodism*; and for the same reason *Infidelity* is at this moment running like wild-fire among the great body of the common people. There never was a time when there was greater need of zeal, and humility, and condescension, and piety, and diligence, and attention to the grand *peculiarities* of the *Gospel* in our *Bishops* and *Clergy*, than in the present day. If we, as a great body of men paid by the *State* for the purpose, rouse not speedily from our supine condition, and come boldly and manfully forward—not in a fiery persecuting spirit, but in the spirit of our *DIVINE MASTER*—we shall neither have churches to preach in, nor people to preach to. Let the *Bishops* and *Clergy* of *England* look at their brethren in *France*—and arise—set out on a new plan—or be for ever fallen!

\* LATIMER'S words are:—"O that a man might have the contemplation of hell, that the devil would allow a man to look into hell, to see the estate of it:—if one were admitted to view hell thus, and beholding it thoroughly, the devil should say; On yonder side are punished *unpreaching prelates*, I think a man should see as far as a kipping, and perceive nothing but *unpreaching prelates*; he might look as far as *Calais*, I warrant you."

Sermon 8. vol. 1. p. 155. Lond. 1791.

I will mention another anecdote to the same purpose:—"A learned *Friar* in *Italy*, famous for his learning and preaching, was commanded to preach before the *POPE* at a year of *Jubilee*: and to be the better furnished, he repaired thither a good while before to *Rome*, to see the fashion of the *Conclave*, to accommodate his sermon the better. When the day came he was to preach, having ended his prayer, he, looking a long time about, at last cried with a loud voice three times—*ST. PETER WAS A FOOL!*—*ST. PETER WAS A FOOL!* *ST. PETER WAS A FOOL!*—Which words ended, he came out of the pulpit. Being after convened before the *POPE*; and asked why he so carried himself? He answered, Surely, Holy Father, if a priest may go to heaven abounding in wealth, honour and preferment, and live at ease, never or seldom to preach, then surely *ST. PETER WAS A FOOL*, who took such a hard way in travelling, in fasting, in preaching, to go thither."

WHISTON'S *Memoirs* of his own Life, p. 362.



The *Clergy* of every country in *Christendom* have been, at the same time, the *bane* and the *bulwark* of religion: the *bane*, by their pride, misconduct, negligence, and spiritual domination; and the *bulwark*, by their excellent learning, and admirable defences of the outworks of *Christianity*.

The animosity and uncharitableness, which have evermore prevailed among the different denominations of *Christians*, is another cause of the growing *Infidelity* of the present age. It is not said now, as in the days of old, "See how these *Christians* love one another;"—but—"See how these *Christians* hate one another." *Catholics* damn *Protestants*, and *Protestants* revile *Catholics*. One sect of *Protestants* anathematizes another sect; every one holding forth the peculiar doctrines of their own party as the truths of God, in opposition to the peculiar doctrines of those who differ from them. It is needless to specify particulars. We have all been to blame. Instead of turning our zeal against the immoralities of the age, we have frequently turned it against men, who, in every moral and religious point of view, were, perhaps, better than ourselves. A spirit of infallibility, in a greater or less degree, pervades all parties. In this unchristian strife, the pure spirit of the *Gospel* has been banished from the great bodies of professors, and has taken up its abode among a few solitary individuals, dispersed through the several churches of *Christendom*. Men of discernment, seeing this to be the state of things through all denominations, are led to suppose, that there is no truth among any of them. The fact, however, is directly the contrary. They have all gotten the saving truth, if they hold it but in piety, charity, and righteousness. They all believe in the SAVIOUR of the world. Let them only observe the moral and religious precepts of his *Gospel*, and I do not see what more is necessary to entitle them to our *Christian* regards. They may not come up to the full orthodox belief of the *Gospel*; but they are such characters as our SAVIOUR himself would not have treated with severity. And till religion is reduced to the simple form in which he left it, there never will be an end to the bickerings and uncharitableness of party, and *Infidelity* will of course prevail.

The

The general wickedness and immoral conduct of *Christians*, so called, is another grand cause of *Infidelity*. For let men profess what they will, they can never persuade any thinking person they believe their own principles, while they are seen to transgress every rule of moral and religious obligation, and, in various of their transactions between man and man, conducting themselves in a manner, of which abundance of the *Heathen*, both ancient and modern, would be ashamed.

All these circumstances, with others of a similar kind, are the causes why so many persons are now found, who reject the divine mission of JESUS CHRIST.\*

BUT, MY COUNTRYMEN, can we justly argue from the *abuse* to the *disuse*? Is JESUS, the most moral and divine of characters, an impostor, because many of his ministers and servants have proved unfaithful and treacherous? Were the other eleven *Apostles* all knaves and rascals, because JUDAS was a traitor? Are the eternal truths of the *Gospel* to be exploded, because men have been presumptuous enough to adulterate them with the profane mixtures of human ordinances?† Or doth our obstinacy alter the nature of evidence, and render the situation of *Unbelievers* more secure? The course of things is fixed and unchangeable. The sun will shine, fire will burn, water will drown, the wind will blow, time will fly, the tides will flow, maugre all the *scepticism* of *Philosophers*.

The moral relations of things are not less invariable; and our being inconsiderate enough to deny those relations, and the obligations that arise from them, will neither destroy them, nor render our situation more secure. My being so foolish as to reject the existence of God, and so infatuated

\* SIR ISAAC NEWTON is reported to have said, that *Infidelity* will over-run *Europe*, before the millennial reign of CHRIST commences. The corruptions of religion in all the *Christian establishments* cannot easily be purged away in any other manner. They must be subverted by violence and blood. There is too much reason to fear, it will be impossible to remove them in any other way.

† “Who that ever really professed the Christian religion, from the times of the Apostles to the present moment, ever considered it as a human establishment, the work of particular men or nations, subject to decline with their changes, or to perish with their falls?”

Erskine, p. 56.

infatuated as to suppose there is no REDEEMER, no SANC-TIFIER, no *Heaven*, no *Hell*, no *Devil*, no *Soul*, no *Angel*, no *Spirit*, and that the *Bible* is all a grievous imposition upon mankind, doth not prove, either that there is no God, or that there is no reality in the representations made by the *Gospel*.\* Every man must allow, I think, that it is possible for the ALMIGHTY to reveal his will to the world, if he thinks proper so to do. It will be further granted, I suppose, that some such revelation seems desirable to allay the fears, and confirm the hopes of men. If then it ever should be made, what stronger evidence could be produced of its coming from God, than that with which the present *Sacred Writings* are attended? The very errors of professors, and the corrupt state of religion in every *Christian* country, are the literal accomplishment of several prophecies, and, of course, so far are they from being any just objection to the *Gospel*, that they are a strong proof of the divine mission of its great Author.

But could it even be solidly evinced, that Jesus was an

\* If the various opinions, sects and parties which prevail among *Christians* are considered by *Unbelievers* as an objection to the *Gospel* itself, let them call to mind, that there is not a smaller number of contradictory opinions prevalent among those who reject *Christianity*. This may be seen with strong conviction in STANLEY's *History of Philosophy*, and in the *Posthumous Works of the late King of Prussia*.—The author of the *Connoisseur* hath thrown together a few of the *Unbeliever's* tenets, under the contradictory title of—

*The Unbeliever's Creed.*

“ I believe that there is no GOD, but that matter is God, and God is matter; and that it is no matter whether there is any GOD or no.  
“ I believe also, that the world was not made; that the world made itself; that it had no beginning; that it will last forever, world without end.

“ I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.

“ I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in MOSES;

“ I believe in the first philosophy; I believe not the *Evangelists*; I believe in CHUBB, COLLINS, TOLAND, TINDAL, MORGAN,

“ MANDEVILLE, WOOLSTON, HOBBS, SHAFTSBURY; I believe in LORD BOLLINBROKE; I believe not St. PAUL.

“ I believe not revelation; I believe in tradition; I believe in the *Talmud*; I believe in the *Alcoran*; I believe not the *Bible*; I believe

“ in SOCRATES; I believe in CONFUCIUS; I believe in SANCONI-ATHAN; I believe in MAHOMET; I believe not in CHRIST.

“ Lastly, I believe in all unbelief.”



impostor, that the virgin MARY was a bad woman, that the *Scriptures* are false, and that the scheme of redemption therein contained is all a *cunningly devised fable* of these arch-deceivers, the *Priests*, yet still it is found true in fact, that a *lively Believer* in CHRIST JESUS, who hath *done justly, loved mercy, and walked humbly with his God*; is much happier than the most accomplished *Infidel* that ever existed, both in life, and at the approach of death. Turn back your attention to that complete man of the world, *Earl CHESTERFIELD*: In him you see a finished character, all that rank, honour, riches, learning, philosophy can make us. But was he happy? Read his own account, and be confounded.\* And are you *more at rest* in your spirit? What is your life?—You eat, and drink, and sleep, and dress, and dance, and sit down to play. You walk, ride, or are carried abroad. You labour, toil, transact business. You attend the masquerade, the theatre, the opera, the park, the levee, the drawing-room, the card-table, the assembly, the ball, the club, the tavern. In what manner do you spend your time at any of these places? Why, sometimes you talk; make your observations; look one upon another; dance; play; trifle like the rest of the triflers there. And what are you to do again to-morrow? The next day? The next week? The next year? You are to eat, and drink, and sleep, and labour, and dance, and transact business, and dress, and play, engage in small-talk, walk, ride, and be carried abroad again. And is this all? Was it for this, immortal faculties were bestowed upon us? Miserable round of secular pursuits, and empty dissipation! If faith in the *Bible* is a deception, it hath at least the merit of being a comfortable and beneficial one. It rescues us from this pitiful way of spending our time and money; it enables us to abound in *works of faith and labours of love*; it excites us to live, in some degree, worthy of our high-raised expectations, and prepares us to die with a hope full of immortality. We quit the stage of life without a sigh or a tear, and we go with wind and tide into the haven of everlasting rest.

“ With

\* See CHESTERFIELD'S *Miscellaneous Works* by MATY, vol. 3.

" With us no melancholy void,  
 " No period lingers unemploy'd,  
 " Or unimprov'd below;  
 " Our weariness of life is gone,  
 " Who live to serve our God alone,  
 " And only him to know."

No man, however, can prove the falsehood of that *inestimable Book*. Difficulties, many and considerable, we know it contains. We are not disposed to conceal them. It would be very surprizing, if a book so circumstanced did not.† But its foundation is built upon the pillars of everlasting truth. Conscientious *Unbelievers* should examine those difficulties with calmness and patience. The whole collective evidence of the *Gospel* is very considerable, and requires time and application. It is expected they attend to the consistency, harmony, and connection of all its various parts; the long chain of prophecies undeniably completed in it; the astonishing and well attested miracles that attend it; the perfect sanctity of its author; the purity of its precepts; the sublimity of its doctrines; the amazing rapidity of its progress; the illustrious company of confessors, saints, and martyrs, who died to confirm its truth; the testimony of its enemies; together with an infinite number of collateral proofs, and subordinate circumstances, all concurring to form such a body of evidence, as no other truth in the world can shew; such

† " It would be a miracle greater than any we are instructed to believe, if there were no difficulties in the *Sacred Writings*; if a being with but five scanty inlets of knowledge, separated but yesterday from his mother earth, and to-day sinking again into her bosom, could fathom the depths of the wisdom and knowledge of the LORD GOD ALMIGHTY."

All arts and sciences abound with difficulties, and a perfect knowledge of them is not to be attained without considerable labour and application; why then should we expect that *Theology*, the first of sciences, and that to which all others ought to be subservient; should be without its abstrusities, and capable of being understood without labour and application of mind? Nay, even that practical religion, which is required of the humblest followers of the REDEEMER, requires a high degree of attention and application of mind. *Agonize to enter in at the strait gate*, is the command of the SON of GOD. And did ever any labour more in the cause of virtue than CHRIST and his *Apostles*?

as must necessarily bear down, by its own weight and magnitude, all trivial objections to particular parts.\* They should consult the best books upon the subject, and call in the assistance of learned and disinterested men, who have made *theological* subjects their study. They should apply to them as they would to a *Lawyer* about an estate, or a *Physician* about their health. And they should make the investigation a matter of the most diligent enquiry.†

Religion

D

\* See *Bishop PORTEUS's Sermons*, vol. I. p. 41, 42.

† *Bishop WATSON's Apology for Christianity* in answer to Mr. GIBSON, and his *Apology for the Bible* in answer to THOMAS PAINE, are admirably well calculated to remove a considerable number of difficulties attending the records of our salvation. *Bishop HORNE's Letters on Infidelity* are wisely suited to the same purpose. But he that is able and willing to examine thoroughly the grounds of his religion, should have recourse to *Bishop BUTLER's Analogy of Religion, natural and revealed, to the constitution and course of nature*: a work well adapted to give satisfaction to enquiring minds, upon the most important of all subjects, *Religion*. I need not say, that *GROTIUS* on the truth of *Christianity* is an excellent small work. *DODDRIDGE's three sermons*, on the *Evidences of Christianity* seem better suited to the understandings of common readers than almost any other. *LARDNER's Credibility*; *MICHAELIS's Introduction to the New Testament*; and *Paley's View of the Evidences of Christianity*; are all works of high reputation. *BEATTIE's Evidences of the Christian Religion* is a valuable small work. *BAXTER* on the truth of *Christianity* is not to be answered. *EDWARDS* on the *Authority, Style, and Perfection of Scripture* is very valuable. *GILDON's Deist's Manual*—*KIDDER's Demonstration of the MESSIAS*—*STILLINGFLEET's Origines Sacra*—*HARTLEY* on the *Truth of the Christian Religion*—*BRYANT's Treatise on the Authenticity of the Scriptures*—*JORTIN's Discourse concerning the truth of the Christian Religion*—*DELANY's Revelation Examined with Candour*—*PASCAL's Thoughts on Religion*—*YOUNG's Night Thoughts, and Gen-taur not Fabulous*—*DITTON on the Resurrection*—*Cure of Deism*—*FOSTER's Usefulness, Truth, and Excellency of the Christian Revelation*—*KNOX's Christian Philosophy*—*CLARKE's Truth and Certainty of the Christian Revelation*—*LALLY's Principles of the Christian Religion*—*PALEY's Horæ Paulinæ*—*Bishop SQUIRE's Indifference for Religion inexcusable*—*LOCKE's Reasonableness of Christianity*—*MURRAY's Evidences of the Jewish and Christian Revelations*—*CHANDLER's Plain Reason's for being a Christian*—*ADDISON on the Truth of Christianity*—*Bishop WATSON's Two Sermons and Charge*—*SYKES's Essay upon the Truth of the Christian Religion*—*WARBURTON's Divine Legation of Moses*—*Dr. GREGORY SHARPE's Two Arguments in Defence of Christianity*—*LESLIE's Short Method with Jews and Deists*—*Bishop BERKLEY's Minute Philosopher*—*Dr. RANDOLPH's View of our SA-ALIOUR's Ministry*—*Bishop CLAYTON's Vindication of the Histories of*



Religion is a serious thing. It is either all or nothing. A few pert objections, started in mixed company, or in a circle of friends over the glass, are indecent and despicable. Shameful herein is the conduct of many vain babblers. They should be excluded society. When the ancient philosopher ANAXAGORAS had expressed in one of his books a doubt concerning the existence of God, the book was burnt by a public decree of his fellow-citizens, and he himself banished his country. These were *heathens* and *republicans*. What would they have said to the *Philosophists* of the present day? No person, we may venture to say, ever honestly examined the *whole* of the evidence for the

*the Old and New Testaments*—Dr. BELL'S *Enquiry into the Divine Missions of JOHN the BAPTIST and JESUS CHRIST*—*Lively Oracles, by the Author of the Whole Duty of Man*—BOYLE *on the Style of Holy Scripture*—MACKNIGHT *on the Gospel-actions as probable*—WEST *on the Resurrection*—Lord LITTLETON *on the Conversion of St. PAUL*—LE PLUCHE *on the Truth of the Gospel*—SOCINUS'S *Argument for the Authority of Holy Scripture*—Bishop CHANDLER'S *Defence of Christianity*—PRIESTLEY'S *Letters to a Philosophical Unbeliever*—PRIESTLEY'S *Evidence of Revealed Religion*.—These are all works of some reputation. Several of them are unanswerable, and all contain more or less matter upon the truth of the *Scriptures* that is useful and important. Many others have written upon the same subject, but these I have had an opportunity of perusing, and can recommend them every one as containing much that is valuable. There is, however, one very small work more, which I would take the liberty of recommending to the *common reader*, because it is so plain, satisfactory, and concise; and that is Dr. DAVID JENNING'S *Appeal to Reason and Common Sense for the Truth of the Holy Scriptures*. For the compass of it, this is a very satisfactory performance. The whole is contained in two sermons of moderate length, and may be obtained for a very trifling sum.—To these may be added LELAND'S *Deistical Writers*; a work of high and deserved reputation—LESLIE'S *Truth of Christianity Demonstrated*—Bishop TAYLOR'S *Moral Demonstration that the religion of JESUS CHRIST is from GOD*. Writings on these subjects of such universal importance are very numerous, and, indeed, it is scarce possible they can be too much so. It may be much questioned whether any objection whatever has been made to the great truths of *Religion* and the *Sacred Writings*, which has not been fairly and honestly answered in one or another of the above authors. But no Writer has taken so much pains to state and answer Objections to the *Scriptures* as Mr. STACKHOUSE in his *New History of the Holy Bible*. If the serious Reader finds himself pressed with difficulties, he will do well to apply to that great work, where he will find them exhibited at length, with such answers as are generally satisfactory.

the truth of the *New Testament*, who did not find it satisfactory. Indeed, the *Gospel itself* is so pure,\* that no decent man can reject it. Hence we find, it has ever been the custom of *Unbelievers* to attack the *corruptions* of religion, which more or less prevail in all countries; and, through the sides of those human appendages, to wound the cause of truth itself. These arts, however, are inconsistent with honour; and no person of the least integrity of mind can be capable of them. *Modest* men too, who have not thoroughly examined the arguments *for* and *against* *Scripture*, will be silent. If they cannot believe in *JESUS*, they will be extremely cautious upon what ground they reject him. They will remember, that *NEWTON* examined the evidence of his divine mission, and was satisfied; that *LOCKE* examined, and died glorying in his salvation. They will recollect that *WEST*, *JENYNS*, *LITTLETON*, and *PRINGLE*, were all at one time *Unbelievers*; all undertook, like wise men, to examine the grounds of their *Infidelity*; were all convinced that they had been dangerously mistaken; all became converts to the religion of the *SON of GOD*; and all died, declaring their belief in him, and expectations from him. *THOMAS PAINE*,† therefore, and his humble followers, may abuse and misrepresent the facts and doctrines contained in the *Sacred Code*, as *BOLINGBROKE*, and other deistical, but immoral men, have frequently done; with learning and ability greatly superior; they may nibble at it like the viper at the file in the fable; but they only display their own malignity, and want of solid information. It is not every dabbler in science that is qualified, either to vindicate or oppose the *Bible* with

D 2

effect.

\* The reader may see the purity of the *Gospel* drawn out at length in *NEWCOMBE'S Observations on our LORD'S Conduct*; *HUNTER'S Observations on the History of JESUS CHRIST*, & *HARWOOD'S Life of CHRIST*.

† *PAINE'S* books against the *Bible* can never stagger the faith of any man, who is well informed upon the subject of religion; yet they will have great effect upon all our *immoral* and *lukewarm* professors of the *Gospel*. But where is the difference between a *wicked Infidel* and a *wicked Christian*? Immoral men are incapable of happiness under any dispensation of religion whatever. They must be changed or perish. And it is of little consequence whether a man goes to hell as a *Deist* or a *Christian*; only it is presumed the lost *Christian* will perish under greater aggravations.

effect. Deep and various learning are necessary for this purpose. The experience of past ages might convince any man, that it will be found *hard to kick against the pricks*, and to resist the evidence with full satisfaction of mind. All bitter sarcasms, therefore, with which *Infidels* so unmercifully load that *best of books*, are unbecoming, and should be suspended, lest they recoil upon their own heads. It hath stood the rude shocks of learned *Jews* and *Heathens*, *Heretics* and *Unbelievers*, of former ages, and it is not about to receive its death-wound from the feeble assaults which the present numerous set of *Deists* are capable of making upon it. We challenge all the *Unbelievers* in *Christendom* to account, upon any merely human principle, for the scriptural prophecies concerning the kingdoms of *Israel*, *Judah*, and *Egypt*; or concerning the cities of *Tyre*, *Nineveh*, *Babylon*, and *Jerusalem*. Nay, not to take so large a compass, but to bring the matter to one point, we defy any man, on simple human principles, to account for the present state of the *Jews*. Would we give ourselves time soberly to compare the twenty-eighth chapter of *Deuteronomy* with the history and dispersion of that extraordinary people, we could not fail of having our minds strongly impressed with conviction. This one argument is invincible, and not to be honestly got over by all the wit of man, as the late accomplished, but irreligious, CHESTERFIELD, was honest enough to declare.\*—Or should any man find leisure to compare the fifty-third chapter of *ISAIAH* with the twenty-sixth and seventh chapters of *ST. MATTHEW's* gospel, he would necessarily conclude there is a coincidence more than human. ROCHESTER found the force of this comparison to his conviction and salvation.—Or would we read with candour and impartiality the second and seventh chapters of *DANIEL*, the second chapter of *St. PAUL's* second *Epistle* to the *Thessalonians*, and the seventeenth chapter of *Revelation*, we could not fail of discovering, that the prophecies therein contained are fulfilling at this day before our eyes. Did not the corruptions of *Christianity* commence at a very early period? Did not the church

\* See JONES's *Life of Bishop HORNE*, p. 332.



church of *Rome* assume temporal dominion in the seventh or eighth century of the *Christian* era? Is it not expressly foretold that the dominion of that church should continue the precise period of 1260 years? Are not those 1260 years upon the point of expiring? Were not great changes to take place among the kingdoms, into which the *Roman* empire was to be divided, about the expiration of the said term of 1260 years? Have not great changes already taken place in those kingdoms? Were not the nations, which had given their power unto the *Beast* for many ages, to turn against that *Beast*, and use means for its destruction? Is not this part of the prophecy also, in a good degree, fulfilled at the present moment? Have not all the *Catholic* powers, except the *Emperor* of *Germany*, forsaken his HOLINESS of *Rome* in the time of his greatest need? And doth not the *triple crown*, even now, dance upon his head, ready to fall to the ground never to be replaced? \* Read these things in the *prophetic scriptures*, compare them coolly with the present state of *Europe*, and then deny the truth of *Divine Revelation* if you can. Open your eyes, and behold these things accomplishing in the face of the whole world.

It would be well, MY COUNTRYMEN, if you would seriously consider still further, that the opposers of the *Gospel* are no other than *tools* and *instruments* in the hands of that REDEEMER, whom you so cordially despise, and rashly reject. He sitteth in heaven *at the right hand of power*, and laugheth at all your puny and malicious efforts to impede the interests of his kingdom.† He permits his word,

D 3

however,

\* There is an astonishing chain of prophecy in the *Sacred Writings*; and the argument from thence is invincible. SIR ISAAC NEWTON, BISHOP NEWTON, and several other writers, have treated upon them with effect. The prophetic scheme may be ridiculed, but it can never be answered. Consult SIMPSON'S *Key to the Prophecies*, for a concise view of this indissoluble chain.--Bishops HURD, HALLIFAX, CLAYTON, and others, have also written with ability upon these abstruse parts of *Sacred Writ*. DR. APTHORP, MR. MACLAURIN, and BROWN, have thrown pretty much light upon them. But of all who have treated upon the book of REVELATION none seems to me to have excelled LOWMAN.

† Would the reader be at the pains to compare the second and hundred and tenth psalms with the history of those persons who in the several ages have set themselves to oppose either the *Jewish* or *Christian* dispensations, he could not fail of receiving strong conviction of

however, to be tried like as silver is tried. But the more it is opposed, the more completely will it be refined. The more it is scrutinized, the more it will be approved. The severity of your criticisms will serve the cause it is intended to overthrow. Your assistance is advantageous to us, though infinitely dangerous to yourselves. You are co-operating, unintentionally indeed, with all the zealous servants of CHRIST, in carrying forward the designs of heaven, in like manner as JUDAS, with the *Jews* and *Romans*, contributed to the fulfilment of the ancient prophecies, and the salvation of the world, in betraying the LORD of glory. The greater the learning, the more rancorous the hatred, the stronger the opposition, the more brilliant the talents of its antagonists, the faster will the kingdom of MESSIAH come forward, and the more complete and honourable will be the victory.\* The *Gospel* never triumphed more gloriously, in the first ages, than when CELSUS and PORPHYRY drew their pens, DIOCLESIAN and JULIAN their swords, vowing its annihilation. Truth fears nothing more than inattention. It is too important to be treated with indifference. Opposition calls forth and sharpens the powers of the human mind in its defence. The cause of the *Gospel* hath

the truth of these two prophetic compositions. We may, indeed, deny any thing, and turn into ridicule every prophetic accomplishment, as JOSEPHUS informs us the *Jews* did in the last dreadful ruin of his unhappy countrymen. It was familiar with them "to make a jest of divine things, and to deride, as so many senseless tales, and juggling impostures, the sacred oracles of their prophets;" though they were then fulfilling before their eyes, and even upon themselves.

If the reader is disposed to examine another prophecy, I will refer him to the ninth chapter of DANIEL. The late eminent Philosopher and Mathematician FERGUSON has written a *Dissertation* upon it, which he concludes in these words:—"Thus we have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the MESSIAH's being cut off, was the very same with the astronomical." *Astronomy*, p. 373—377.

\* "*Christianity* may thank its opponents for much new light, from time to time, thrown in on the sublime excellence of its nature, and the manifestation of its truth: opponents, in some sort are more welcome than its friends; as they do it signal service without running it in debt; and have no demand on our gratitude for the favours they confer. The stronger its adversaries, the greater its triumph: the more it is disputed, the more indisputably will it shine."

YOUNG.

hath ever gained by investigation. Credulity is the bane of it. Sound policy in the *Deists* would let it alone, and leave it to itself. It was by opposition from all the world it was originally propagated. When that opposition ceased, and the GREAT ONES of the earth smiled upon and fostered it, a worse than *Egyptian* darkness of ignorance and delusion gradually overspread *Christendom*. It is by a revival of that opposition, and, probably too, by a revival of the persecution of its most zealous advocates, even unto death, that it must be purified, refined, and restored to its primitive beauty and simplicity. Philosophical *Unbelievers*, as well as intolerant *Christians*, will proceed per fas atque nefas to carry a favourite point. Human nature is the same in all, however modified, and whatever our pretensions. The pure *Gospel* of CHRIST too, never had more determined and well-furnished enemies in these latter ages, than LEWIS the *Fourteenth*, BOLINGBROKE, and VOLTAIRE; never more true and powerful friends. The sword of the first, the philosophy of the second, and the ridicule of the third, have already had very considerable effects. The *French* themselves at this moment, though ready to overturn heaven and earth to banish the SAVIOUR out of the world he created by his power, redeemed by his blood, and governs by his wisdom, are but tools in his hand, to bring forward his designs; to purge the *Gospel* of its contracted impurities; to manifest to mankind the truth of the *prophetic Scriptures*; to punish the kingdoms for their abominations; to rouse them from their long sleep of guilty security; to remove all the rubbish of superstition and human ordinances out of the way; and to bring in the reign of universal righteousness, when contending nations shall learn war no more. Much is to be done, and they are suitable instruments, admirably adapted to answer these purposes of DIVINE PROVIDENCE. They are made with this view. A virtuous nation would not be fit for the business. In the mean time, there is great reason to apprehend, there will be no small degree of human misery throughout the several



countries professing Christianity, before these halcyon days come forward.

No good man's heart, however, need to fail him on account of the apostasy of the nations, and the numerous enemies with which the Bible hath to contend. *All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the WORD of the LORD endureth for ever.* DANIEL assures us, that in the days of the kings, who shall reign over the nations into which the Roman empire should be divided, shall the GOD of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.—The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—He shall be the PRINCE of peace, and judge among the nations. They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.†

We readily grant, therefore, you see, MY COUNTRYMEN, the corruptions of Christianity shall be purged and done away; and we are persuaded the wickedness of Christians, so

\* “The fabric of Christianity was raised in direct opposition to all the powers and establishments of the world, and we have the authority of God himself, that all the nations of the earth shall be finally gathered together under its shadow.” Erskine, p. 56.

† The reader may consult DR. WHITBY and BISHOP NEWTON on the millennial reign of CHRIST.

so called; the lukewarmness of professors; and the reiterated attacks of *Infidels* upon the Gospel, shall all, under the guidance of infinite wisdom, contribute to the accomplishing this end. The lofty looks of *lordly Prelates* shall be brought low; the supercilious airs of *downy Doctors* and *perjured Pluralists* shall be humbled; the horrible sacrilege of *Non-residents*, who shear the fleece, and leave the flock thus dispoiled to the charge of *uninterested hirelings* that care not for them, shall be avenged on their impious heads; *intemperate Priests*, *avaricious Clerks*, and *buckish Parsons*, those curses of *Christendom*, shall be confounded; all *secular Hierarchies* in the Church shall be tumbled into ruin; *lukewarm Formalists*, of every denomination, shall call to the rocks and mountains to hide them from the wrath of the LAMB; *Infidels*, seeing the prophecies accomplished before their eyes, shall submit themselves to the long resisted, but gentle yoke of the Gospel; *wicked and openly profane men*, *Men of Rank*, especially, those corrupters and debauchers of the lower orders of society, shall be converted unto righteousness, or swept from the earth *with the besom of destruction*; the invidious disdain of *illiberal Sectarists* shall be succeeded by equal and universal benevolence; and the LORD JESUS CHRIST alone shall be exalted in that day.\* The Bible, MY COUNTRYMEN,

\* It may be very much questioned whether the united wisdom of men be equal to such an effectual reformation in Church and State as may be thought perfectly consistent with the purity and simplicity of the Gospel. In civil matters, it may be, there is no government devised by human wisdom, better calculated to promote the liberty, prosperity, and happiness of a country than our own, by King, Lords, and Commons, supposing all abuses displaced. Nor do I see any valid objection to the three orders in the Church, of Bishops, Priests, and Deacons. It is certain they have prevailed from the days of the Apostles, in some form or other. But here we have abundance of things to be removed, which are inconsistent with the scriptural model. And if our Governments, ecclesiastical and civil, are determined to hold fast what they have gotten, and suffer no abuses to be rectified, the great HEAD of the Church, it may be fully expected, will arise, e're long, and plead his own cause in blood and slaughter. It is morally impossible the present degenerate state of things should continue another century. Without a thorough reformation both in civil and religious concerns (and even such a reformation is big with danger) a much shorter time must subvert the present order of things, not only through Europe in general, but in

COUNTRYMEN, the *Bible*, stripped of every human appendage, shall rise superior to all opposition, and shall go down with the revolving ages of time, enlightening the faith, enlivening the hope, enkindling the love, enflaming the zeal, and directing the conduct of men, till the world shall be no more,

- “ The cloud-capt towers, the gorgeous palaces,
- “ The solemn temples, the great globe itself,
- “ Yea, all which it inherits shall dissolve,
- “ And, like the baseless fabric of a vision,
- “ Leave not a wreck behind :”

But the promises and threatenings of the *Holy Writings* shall be receiving their awful completion, upon *Believers* and *Unbelievers*, throughout those never ending ages, which shall commence, when the present scene of things shall be fully terminated. Let MY COUNTRYMEN, therefore,

- “ Read and revere the *Sacred Page* ; a *Page*.
- “ Where triumphs immortality ; a *Page*
- “ Which not the whole creation could produce ;
- “ Which not the conflagration shall destroy ;
- “ In nature’s ruins not one letter lost.”

In the mean time, be persuaded also to reflect upon our respective situations. Suppose we who believe in the SAVIOUR of mankind are mistaken? Upon your own principles we are safe. But suppose you are mistaken? Your loss is immense. For *what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* You know who it is that hath said too—*He that believeth on the SON hath everlasting life: and he that believeth not the SON shall not see life, but the wrath of GOD abideth on him—he is condemned already!—Whoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.*

England particularly. God grant we may have wisdom to do that of our own accord, which must otherwise be done by constraint. When *the iniquity of the Amorites is full*, their enemies will receive commission from above to enter their land, and to kill and destroy.



*powder*. Is there no danger to be apprehended from these, and similar declarations, with which the *Sacred Writings* so largely abound? We are persuaded there is danger, and such as is of the most serious kind which can befall a rational creature.

- “ Know’st thou th’ importance of a soul immortal ?
- “ Behold the midnight glory : worlds on worlds !
- “ Amazing pomp ! Redouble this amaze ;
- “ Ten thousand add ; add twice ten thousand more ;
- “ Then weigh the whole ; one soul outweighs them all ;
- “ And calls th’ astonishing magnificence
- “ Of unintelligent creation poor.”

Treating, with just contempt, therefore, the scoffs and sneers (for solid arguments we know they have none) of the whole unbelieving body of our countrymen, whether among the nobility and gentry of the land, or among the ignoble vulgar, *the beasts of the people*, our determination is, whatever we gain or lose beside, by the grace of God, to secure the salvation of this immortal part. No harm can happen us in so doing. We are secure in every event of things. If the four sore scourges of the ALMIGHTY, the sword, famine, noisome beasts, and pestilence, should receive their commission to run through the land, we are yet assured it shall be well with them that fear God. Sound religion, rational piety, solid virtue, and a lively sense of the divine favour, will injure no man. They will render us respected, at least by the wise and good, while we live, and be a comfortable evidence of our felicity when we die. In the mean time, if it be enquired where *present* happiness is to be found? May we not say with confidence?

- “ No doubt ’tis in the human breast,
- “ When clam’rous conscience lies at rest,
- “ Appeas’d by love divine :
- “ Where peace has fix’d her snow-white throne,
- “ And faith and holy hope are known,
- “ And grateful praise erects her shrine.”

After

After all, suppose there should be *no future existence*—what do we lose?—But, if there should be a *future state*?—“and that there is, all nature cries aloud through all *her works*”—then what shall become of the *philosophic Infidel*; the *immoral Christian*; and the *mere nominal Professor*? If the *righteous scarcely be saved*, where shall the *ungodly* and the *sinner* appear?

“What can preserve my life! or what destroy!”

“An angel’s arm can’t snatch me from the grave:”

“Legions of angels can’t confine me there.”

Reflect then, MY COUNTRYMEN, upon your situation. Be the *Scriptures* true or false; be JESUS CHRIST a vile impostor, or the only SAVIOUR of the world; yet we are undeniably reasonable creatures, and under the moral government of GOD. This is no mere notion, that may be true or false; but a plain matter of fact, which every man may be sensible of by looking into his own bosom. Natural religion, therefore, at least, must be binding upon us. And that also requires on pain of the highest penalties, that we should *deny ungodliness*, all impiety and profaneness—and *worldly lusts*, all irregular secular pleasures and pursuits—and *live soberly*, chastely, temperately,—*righteously*, doing strict justice in all our dealings between man and man, and shewing mercy to every child of distress to the utmost of our power—and *godly*, religiously, piously, worshipping the DIVINE BEING constantly and conscientiously in public and in private, and zealously endeavouring to please him in every part of our conduct. *Deism* as well as *Christianity* requires all this. Nothing then do we gain, but a great deal do we lose, by rejecting the merciful dispensation of the *Gospel*, and having recourse to the religion of nature. For *natural religion* equally with *revealed* condemns all *immoral* men, under the penalty of incurring the utmost displeasure of our MAKER.

But then you have the satisfaction to think there is no *Devil*: by rejecting the *Bible* you have at least got clear of this bug-bear, with which we frighten children and old women!

If

If we should ask, how you know there is no such fallen spirit? You can give no *rational* answer. Are you acquainted with all the secrets of the invisible world? Your *ipse dixit* will go no further than ours. We say there is such a Being, and we appeal to all history; especially to the writings of the *Old and New Testaments*, the evidence of which is such as no man ever did, or ever can *fairly* answer. The Son of God, the *Messenger* from the invisible state, hath taught us this doctrine; and we are firmly persuaded, it is acting a more rational part to give credit to his information concerning the intellectual world, than to trust to the vague, uncertain, and contradictory lights of a vain philosophy. What have you to reply?—There is no such Being in nature.—And so your affirmation or negation is to be the standard of truth!—A little more modesty might become you well: certainly it would make you the more amiable men, and not less comfortable in your own minds.

But, suppose there is no *Devil*, what do you gain?—Still man is a rational creature, and you are under the moral as well as the natural government of the DIVINE BEING. And if you have been dexterous enough to get clear of one enemy, you have two yet left, the *world* and your *own nature*—your lusts and passions within you, and the allurements of sensible objects without you. Can you deny the existence of these? And are you perfectly sure, that you shall be able to wage a successful warfare with two such potent adversaries?

You see then, MY COUNTRYMEN, that when you have hooted the *Bible* out of the world, proved the virgin *Mary* to be a bad woman, *JESUS CHRIST* to be an illegitimate child, and annihilated the *Devil*—wonderful feats! worthy of all praise!—you must not stop here. There is no safety for you, till you have annihilated the MAKER and GOVERNOUR of the world also. *Atheism* must be your dernier resort. For if there is a God, every *immoral* man, will be, ere long, a miserable man. You must, therefore, to be consistent, and obtain composure in your irreligious courses, plung headlong into the gulph of *Atheism*.\*—But then,

\* Books proper to be consulted against *Atheism*, may be these that



then, what will you do with *reason* and *conscience*, those troublesome inmates of the human bosom? Can you bring yourselves calmly to believe, that this beautiful frame of nature, which displays so much intelligence, wisdom, power, goodness, justice, art, design, is the work of chance? That admirable piece of mechanism your own body, the meanest insect that crawls upon the ground, nay, the very watch in your pocket, will confute the supposition. You must, therefore, you see, come back to and embrace the *Gospel* of JESUS, with us *Believers*. You cannot find rest, upon the principles of *sound reason*, in any other system. For though the *Gospel* is attended with various and great difficulties, as every view of both the natural and moral world unquestionably is; yet it is attended with the fewest difficulties, and none but such as are *honestly* superable; and is, at the same time, the most comfortable

follow:—NIEUWENTYT'S *Religious Philosopher*—ADAMS'S *Lectures on Natural and Experimental Philosophy*—CLARKE'S *Discourse concerning the Being and Attributes of GOD*—BAXTER'S *Matho*—NECKER'S *Importance of Religious Opinions*—Bishop CUMBERLAND *on the Lazus of Nature*—BENTLEY'S *Boyle's Lectures*—RAY'S *Wisdom of GOD in the Works of Creation*—WOLLASTON'S *Religion of Nature*—WESLEY'S *Survey of the Wisdom of GOD in the Creation*—DERHAM'S *Physico and Astro-Theology*—CUDWORTH'S *True Intellectual System*—Bishop WILKINS *on Natural Religion*—STURM'S *Reflections on the Works of GOD*—*Spectacle de la Nature*, by LE PLUCHE—and FENELON'S *Demonstration of the Existence, Wisdom, and Omnipotence of GOD*, drawn from the knowledge of Nature, particularly of Man, and fitted to the meanest capacity.—This is a fine little work, and worthy of its great author. To these may be added also SWAMMERDAM'S *Book of Nature*.—BONNET'S *Philosophical Researches*, and PIERRE'S *Studies of Nature*, abound with much ingenious matter in proof of the DIVINE EXISTENCE.

I transcribe the names of such a variety of authors, both here, and on former pages, not out of any vain and foolish ostentation; but, to inform the less experienced reader, to what books he may have recourse, if he finds it necessary for the peace and satisfaction of his own mind. But there is no proof of the existence of GOD, and the truth of *Christianity*, so consolatory, as the *experimental* and *heartfelt* knowledge of GOD, and of his Son JESUS CHRIST. Indeed, all other proofs, without this, are to little purpose, and this is independent of every other argument; for though it cannot with propriety be adduced for the conviction of *Unbelievers*, it is calculated to yield more satisfaction to our own bosoms than the most laboured arguments that reach the understanding only. Poor people, whose minds have taken a religious turn, usually rest their salvation upon this experimental conviction alone.

comfortable and happy institution that ever was proposed to the consideration and acceptance of reasonable creatures. Nothing was ever so pure, so benevolent, so divine, so perfective of human nature, so adapted to the wants and circumstances of mankind. To live under the full power of it, is to have the proper enjoyment of life.\* To believe and obey it, is to be entitled to *a crown that fadeth not away*.

Upon the supposition, that the person, whom we call the SAVIOUR of the world, had no commission from heaven to make the will of GOD known to mankind, would it not be one of the greatest of miracles, that he and his twelve followers, poor, unlettered, and obscure men, should have brought to light a system of doctrines the most sublime, and of morals the most perfect? that JESUS and the *Fishermen of Galilee* should have far surpassed SOCRATES, PLATO, CICERO, and all the greatest men of the most enlightened period of the world? that every thing they advanced should perfectly agree both with the natural, civil, and religious history of mankind? that their discourses should still be capable of improving and delighting the most learned and profound geniuses of these latter ages?† that all modern discoveries should bear witness to the truth of the facts recorded in that *most venerable of all Volumes*? and that every book in the world, sacred or profane, *Christian, Jewish, Pagan, or Mahometan*, instead of lessening, should establish the credit and authority of the *Bible* as a revelation from heaven! This is more extraordinary still, when it is considered, that the object of our SAVIOUR's religion is new, the doctrines new, his personal character new, and the religion itself superior to all that was known among men. These are considerations that ought to have much weight

\* “ There is not a single precept in the *Gospel*, without excepting that which ordains the forgiveness of injuries, or that which commands every one to *possess his vessel in sanctification and honour*, which is not calculated to promote our happiness.”

† NEWTON accounted the *Scriptures* the most sublime philosophy, and never mentioned the word—GOD—but with a pause. See *Bishop WATSON's Two Sermons and Charge*, p. 9, where this is asserted. The same thing is recorded of the Honourable ROBERT BOYLE, by *Bishop BURNET*. How different the conduct of our *Minute Philosophers*?

weight with every man, who calls himself a *Philosopher*, and wishes to be determined in his judgment only by the reason and nature of things.

But is it possible, any reasonable man should be so weak as to suppose, the book called the *Bible*, can be the *Word of God*?

No intelligent *Christian* will distinguish it by that name, without a large restriction of its contents. All we assert respecting it, is, that it is a collection of writings, containing a history of the *divine dispensations* to our world, and that the proper *Word*† of God, with numberless other particulars, is interwoven all the way through these most ancient and invaluable writings.

Is it to be conceived by any man, who hath the least pretension to common sense, that the several simple relations recorded in the books of MOSES, JOSHUA, JUDGES, and those which follow, can be founded in truth?

Most of our misapprehensions of this kind arise from not duly considering the infant state of the world, the progressive nature of civil society, and the different manners of the several ages and countries of the earth. The customs of the eastern nations, where the *Bible* was originally written, were then, and, indeed, are at this day, extremely different from our own; almost as much so as between the manners of the inhabitants of the south-sea islands, and those of this country. And while we are wondering at the simplicity of their customs, they are entertaining themselves with the novelty of ours.‡

But

\* It is truly remarkable, and highly satisfactory to the serious Christian, that all modern discoveries are to far from proving unfavourable to the truth of the *Sacred Writings*, that they strongly tend to the illustration and confirmation of them. All voyages and travels, into the *East* especially, are particularly useful in this point of view. BRUCE'S *Travels* throw light upon many biblical circumstances. MAURICE'S *Indian Antiquities*, and *History of Indostan* are singularly valuable. HARMER'S *Observations* on divers passages of *Scripture*, is a work superior to every thing of the kind, as it contains a selection, from a variety of voyages and travels, of such circumstances as have a tendency to illustrate the meaning of a large number of obscure passages in the *Sacred Writings*.

† See this matter set in a very proper light in the fourth *Letter* of Bishop WATSON'S *Apology for the Bible*.

‡ This objection is well answered in the first *Letter* of Bishop WATSON'S *Apology*.



But then what occasion was there for a *Mediator*? Is not God the wise and good parent of all his creatures? and cannot he pardon our offences, and make us happy in the future state, without the interposition of any other being whatever?

What God can do, what he hath done, and what he will do, are very different considerations. If it were equally consistent with his wisdom and goodness to save mankind without a *Mediator*, we may be assured it would have been done. But as the DIVINE BEING hath thought proper to institute the mediatorial scheme, we may be assured there are the best reasons for the appointment, though we may be incapable of discovering, and even comprehending, what all those reasons are. Indeed, even in this state, few of the blessings of PROVIDENCE are conveyed to us but by the intervention of *mediators*. The whole plan of the world is carried forward by the assistance of others. How many *mediators* must there be, before we can be supplied with our daily bread?\*

If a revelation must be made to mankind, why was it delivered in the historic form? Why was it not rather given in some set and regular composition, worthy of its author?

The reason of this must be resolved into divine wisdom. He, that best knew the nature of man, chose this method in preference to every other; and there is no reason to question, but that that variety of compositions, of which the *Bible* is formed, is much better adapted to the circumstances of the great bulk of mankind, than any set and regular discourse in the didactic form.†

The books of MOSES are thought by many to have been written some ages after his time?

E

The

\* See SOAME JENYNS'S *View of the Internal Evidence of the Christian Religion*, and BUTLER'S *Analogy*, passim, where the doctrine of the *mediatorship* of MESSIAH is considered at large, with unanswerable evidence.

† Let the reader consult Mr. WAKEFIELD'S *Evidences of Christianity*, where he will find a number of remarks well adapted to display the excellence, recommend the purity, illustrate the character, and evince the authenticity of the *Christian* religion.

The authenticity of those books is unquestionable, and has been amply vindicated by men every way furnished for the enquiry.\*

Though some parts of the books of MOSES are written with great beauty and simplicity, yet many of his laws are trifling, and unworthy of a great legislator?

This objection arises from a want of due attention to the state of the people for whom those laws were enacted. When the circumstances of the *Jews* are properly considered; the *Mosaic* institutions will appear to be adapted with the most consummate propriety to those circumstances.† It is extremely hard the *Bible* should be made accountable for our ignorance.

The character and conduct of DAVID, who is called a *man after God's own heart*, can never be defended by any person who has the least regard to truth and moral excellency?

It is not the business of these papers to enter into a minute defence of all those parts of the *Bible* which may seem objectionable. The character of DAVID, however, stands high in our estimation, except in the case of *URIAH*; and as it has been virulently attacked by some considerable men, so it has been no less ably defended. And to such defence, we beg leave to refer those readers who find themselves concerned.‡

The characters and manners of the ancient *Prophets* were uncouth, and unworthy of the God, who is said to have sent them?

In general, they were moral and religious men; and their manners were in perfect conformity to the times in which they

\* See PRIDEAUX's *Connection*, b. 6; KIDDER's *Commentary on the books of Moses*; WITSII *Miscellanea Sacra*; and MARSH's *Discourse on the Authenticity of those books*.

† Consult LOWMAN's *Dissertation on the Civil Government of the Hebrews*, and Dr. RANDOLPH's *Excellency of the Jewish Law vindicated*. See too FORBES's *Thoughts on Religion*.

‡ DELANY's *Historical Account of the Life and Reign of DAVID*, is valuable.—Bishop PORTEUS's *Sermon on the Character of DAVID*, abounds with just remarks.—But CHANDLER's *Critical History of the Life of DAVID*, enters at large into the subject, and is particularly satisfactory.

they lived; and the people among whom they conversed. Besides, it is not essential to the character of a prophet of the true God, that he should be a good man. BALAAM is an instance to the contrary. God, indeed, in the course of his providence, frequently uses bad men as instruments to accomplish his own purposes.

But there are many actions ascribed to the servants of God in the *Old Testament*, which very much wound the feelings of every good man. NOAH was guilty of intoxication; ABRAHAM of dissimulation; JACOB of lying; AARON of idolatry; JABEL of treachery and murder; DAVID of adultery and murder; SOLOMON of idolatry and lewdness; and many others of crimes of several kinds?

The relation of all these instances of wickedness in the servants of God, is a proof of the disinterestedness and impartiality of the sacred historians; and these crimes are recorded, not for our imitation, but for our admonition. If we attend to the consequences of these several transgressions, we shall see no good reason to imitate them. It is not any where recorded, that these faulty parts of their conduct met with the approbation of HEAVEN.

How may the horrible destruction of the nations of *Canaan* be reconciled with the principles of mercy and goodness?

Just as pestilence, famine, storms, tempests, and earthquakes may be reconciled with those lovely perfections. The MORAL GOVERNOUR of the world is at liberty to destroy offending nations and individuals in any manner he judges meet.\* We see this to be the constant course of DIVINE PROVIDENCE.

But, you should like to have been eye-witnesses of the mighty works wrought by MOSES and JESUS CHRIST?

So should we. Has not every man, in every age, and in every country under heaven the same right to expect this indulgence? Miracles must, therefore, be wrought at all times, in all places, and before every individual of mankind.

E 2

\* See this vindicated in BRYANT'S *Treatise on the Scriptures*; in the first *Letter* of WATSON'S *Apology*; and in almost every other author, who has treated upon subjects of this nature.



kind. And what would be the consequence? Miracles would cease to be miracles, and the whole course of nature would be thrown into confusion and disorder. So unreasonable are the demands of wayward men!

Many parts of the *Old Testament* are extremely dull, uninteresting, and even unintelligible?

Considering the ages in which it was written; the different manners which prevailed; the frequency of allusions to ancient customs and circumstances no longer known; considering too that we generally read it in one of the most literal of all translations; and that many hundreds of places are really inaccurately translated, it is truly wonderful it should be so intelligible as it is, and appear to so much advantage. Most of our objections to those admirable writings are founded in our own ignorance. Before we set up to be critics upon the *Bible*, let us make ourselves thorough masters of the three languages in which it is written, and of the customs which prevailed in those countries, and in those ages when it was written. An avowed *Infidel*, with these qualifications, I believe, is not this day to be found in *England*. No person of a serious cast of mind, of pure morals, and a competent share of learning, can be an *Infidel*. Shew us the man of this description, who professedly rejects the divine mission of JESUS CHRIST, and we shall think the cause of Infidelity less desperate.

Those that will call in question, whether there ever existed upon earth such a person as JESUS CHRIST, may with much greater reason question the existence of ALEXANDER, CESAR, POMPEY, and all the other heroes of antiquity. And those who will undertake to deny the genuineness and authenticity of the *four Gospels*, with the writings of PETER, PAUL, JAMES, and JOHN, may, with much more appearance of truth, deny the authenticity of the writings of HOMER and HESIOD, of PLATO and XENOPHON, of HORACE and VIRGIL; seeing there is much more evidence for the authenticity of the former, than of the latter.

But are there not many contradictions, absurdities, and falsehoods in the books of the *New Testament*, such as no man can reconcile?

We

We deny that there is either contradiction, absurdity, or falsehood, in this *inestimable Volume*.\* There are, we grant, certain *apparent* blemishes of these kinds, but not even one that is *real*. Learned men have vindicated it from these charges with all reasonable evidence. Can we suppose that such a man as LOCKE would have said, that "it is all pure, all sincere; nothing too much, nothing wanting," if such charges could be made good against it? But supposing the *New Testament* did abound with both contradictions, absurdities, and falsehoods, this circumstance, though less honourable in itself, would by no means render null the divine mission of JESUS CHRIST. He might be the true MESSIAH notwithstanding. Impartial men should weigh this well, before they make the real or supposed blemishes of *Scripture* a ground of their rejecting the SAVIOUR of the world.

Why was so severe a penalty as everlasting† punishment denounced against sin in the *Gospel*? This seems hard, and, indeed, inconsistent with the goodness and mercy of the DIVINE BEING?

Guilty

\* "Holy Scriptures are an adorable mixture of clearness and obscurity, which enlighten and humble the children of God, and blind and harden those of this world. The light proceeds from God, and blindness from the creature."

This is an observation of that admirable *Divine*, Dr. WILSON, late Bishop of Sodor and MAN, whose works contain a rich magazine of pious and useful observations. If all our bishops and clergy had lived, and preached, and wrote in the spirit of this good man, there would have been few *Infidels* this day in England.—Bishop WILSON, though entitled to the honour, always declined sitting in the House of Lords; saying, "That the Church should have nothing to do with the State. CHRIST'S kingdom is not of this world." See his Works, vol. 1. p. 34. quarto edit.

The public is greatly indebted to the present Bishop NEWCOMBE, an *Irish Prelate*, for his learned labours on biblical subjects. This sound scholar declares his opinion to be, that "every genuine proposition in scripture, whether doctrinal or historical, contains a truth when it is rightly understood; and that all real difficulties in the *Gospels* will at length yield to the efforts of rational criticism." See his *Harmony*.

† In the 35th. of Archbishop TILLOTSON'S *Sermons* every thing is said upon the eternity of the torments of hell that can be known with any certainty. It is a discourse well worth the serious attention of the reader, especially in the present time of relaxed divinity, and more relaxed morality.

Guilty man is an improper judge in this matter. Infinite wisdom hath seen good to denounce such punishment against incorrigible transgressors, and, therefore, we may be well assured, it is consistent with infinite goodness and mercy. If the denunciation of eternal torments will not restrain men from sin, much less would a shorter duration have done it.

The *Gospel* of CHRIST bears too hard upon the pleasures of mankind, and lays us under too severe restraints?

Does it then rob us of any pleasures worthy the rational nature? It restrains us, indeed, but it only restrains us from things that would do us harm, and make us and our fellow creatures miserable. It admits of every rational, manly, benevolent, and humane pleasure. Nay, it allows every sensual enjoyment, that is consistent with the real good, and true happiness, of the whole compound nature of man. It enjoins every thing that can do us good, and it prohibits every thing that will do us harm, under penalties of the most alarming kind. Could a Being of infinite benevolence and perfection do better, or act otherwise consistently with those perfections?

How can we at this distance of time know, that the writings contained in the *Bible* are genuine? May they not have been corrupted, and many additions made to them by designing men in after-ages?

Never were any writings conveyed down with so good evidence of their being genuine as these. Upon their first publication, the books of the *New Testament*, in particular, were put into all hands, scattered into all nations, translated into various languages. They have been quoted by innumerable authors, appealed to by all parties of *Christians*, and made the standard of truth in every question of moment. We can trace them back through every age to the period in which they were written. And extremely remarkable and consolatory is the consideration, that notwithstanding the innumerable times they have been copied, and the various errors, sects, and parties which have arisen, the corruptions which have prevailed in the church, and the revolutions and convulsions which have taken place among the nations, the *Bible* has continued fundamentally the



the same, inasmuch that from the very worst copy or translation in the world, we may easily learn the genuine doctrines of *Christianity*. The divisions and squabbles of men have been wonderfully over-ruled to the establishment of God's truth. *The gates of hell shall not prevail against it.\**

But, notwithstanding all the boasted advantages of the *Gospel*, are not many who profess to believe in *CHRIST*, and who attend the ordinances of religion, the arrantest knaves upon earth?

Granted. Do you, therefore, infer that the *Gospel* itself is an imposture? This argument is good for nothing. It proves too much. Some professors of natural religion are bad men; therefore natural religion is an imposture; there is no God. Some great pretenders to *Philosophy* are knaves; therefore *Philosophy* is all an imposition upon mankind. Some *Deists* are immoral men; therefore the principles of *Deism* are founded in error and delusion. Was it ever known that any man grew more moral, pious, virtuous, and heavenly minded, after rejecting the *Gospel*? I could produce you a thousand instances where men have become better by cordially embracing it; and we may defy you to produce one instance where any man became worse.

Can any man, of an enlightened and liberal mind, embrace the *mysterious* doctrines of *Christianity*? What must such an one think of the *Trinity*, the *Atonement*, the *Incarnation*, and those other unaccountable *peculiarities* of that institution, which have been a stumbling block to many persons in every age of the church?

And are there not also many strange and unaccountable things in the book of nature, and in the administration of *DIVINE PROVIDENCE*, the design and use of which we cannot see? Nay, are there not even some things which to us seem wrong and ill-contrived? Yet we own the world was created by God, and that he is the *GOVERNOUR* thereof.

And

\* See *LARDNER'S Credibility*, passim; and *SIMPSON'S Essay on the Authenticity of the New Testament*, where the evidence is brought into one short view.

And why then shall we not allow that the *Scriptures* may be from God, notwithstanding these difficulties, and seeming incongruities? Indeed, a revelation which we could *fully* comprehend, would not appear the production of an infinite mind; it would bear no resemblance to its heavenly author; and therefore we should have reason to suspect it spurious. It is extremely probable, that the *three grand volumes* of *nature*, *providence*, and *grace*, should all, in some respect or other, bear the stamp of their being derived from one source. Many things in the *volumes* of *nature* and *providence* far exceed our highest powers to comprehend; it is not improbable, therefore, that the *volume* of *divine grace* should be under a similar predicament. What doth the wisest man upon earth know of the nature of God, but what the *Scripture* hath told him? Extremely little. It may be questioned whether we should have known any thing of him, had it not been for some original revelation.

If CHRIST was so necessary to the salvation of the world, why was he sent no sooner? Why, even according to our own account, were four thousand years suffered to elapse before the SUN of righteousness arose?

Very sufficient reasons may be given, and have a hundred times been given, for this wise delay. It may, however, be retorted, If *Philosophy* be medicinal to a foolish world, why were THALES, SOLON, PYTHAGORAS, ARISTOTLE, ZENO, ANTONINUS, SENECA, and other ancient *Heathens*, born no sooner, but men suffered to continue so many ages in profound ignorance, little superior to the beasts that perish? Answer this with respect to them, and you are answered with respect to the MESSIAH. I add, moreover, CHRIST was the *Lamb slain from the foundation of the world*. The efficacy of his death extends from the beginning to the end of time. He is an universal SAVIOUR. When we any of us bestow a favour upon a fellow-creature, we alone are to determine the time and circumstances of doing that favour.

If the *Gospel*, and our natural passions, both come from one source, why doth the former oppose the latter?

It is well known, that while the inferior powers of human

man nature assume dominion over the superior, no man can be happy. The intention of the *Gospel* is, therefore, not to destroy the affections of men, but to regulate, and restore them to due order and harmony, and so to promote the felicity of human life. And, wherever it hath its proper, full, and natural effect, there it always forms a virtuous, respectable, and happy character. The grand intention of it, however, is, to train mankind for glory and immortality in a future state of existence.

If the human race are all sprung from one original pair, and if the several species of animals, insects, and birds, were produced in the garden of *Eden*, as the *Bible* seems to insinuate, how is it possible they should be found dispersed into the several countries of the world at an immense distance, and, in many cases, separated by extensive oceans?\*

If we refuse to believe in God, till we understand all the difficulties attending his existence, and in *JESUS CHRIST*, till we are acquainted with all the mysteries of *Providence* and *Grace*; we must continue, not only *Unbelievers*, but *Atheists* to eternity. How often must it be repeated, that our comprehension is not the standard of truth? The evidence for the genuineness and authenticity of the *Sacred Records* must be the measure of our faith.

Is it at all probable, that we, and the several kinds of black men, should be sprung from the same parents, as the *Bible* affirms all human creatures were?

At first view, this is a considerable difficulty, but has been accounted for upon principles perfectly satisfactory, which we cannot stop here at length to detail.\*

Why is the *Gospel* attended with so many difficulties? and why did not infinite wisdom, if infinite wisdom had any concern in the business, take care to make every thing plain and easy to the meanest capacity?

It

\* See *STACKHOUSE* on this difficulty.

\* Consult Mr. *BRYANT*'s *Treatise on the Christian religion*, p. 267—277. See the same work too for answers to several other objections. But for a solution of the greatest number of difficulties, I repeat again, turn to *STACKHOUSE*'s large Work on the *Bible*.



It is answered, with triumphant gratitude, every thing *necessary to salvation* is plain and easy to the most common apprehension, if we are humbly disposed to submit our wills and understandings to the will and understanding of God. And if there are some things in the *Sacred Writings*, and in the scheme of redemption, difficult to comprehend, it is not less so in the course of nature, and in the principles of unrevealed religion. But if the *Gospel* of CHRIST were attended with abundantly more difficulties than it is, still there could be no solid objection against substantial proof. A poor illiterate man, in a dark corner of the earth, has preached a scheme of doctrines and morals superior to all human wisdom, and calculated to make all mankind happy, if all mankind would submit to its authority. This he hath spread abroad to the ends of the world, in opposition to all the powers of earth and hell. Let any man account for this phenomenon, on principles merely human, if he can.

Has not the *Gospel* been the cause of the greatest misery and destruction to the human race, upon various occasions, almost ever since it was introduced?

It has. And this is among the proofs that it came from above. The *Author* of it predicted that so it should be. But the *Gospel* itself was no otherwise the cause of misery and destruction to the human race, than as *Philosophy* has been the cause of misery and destruction to the inhabitants of *France*. As in the latter case, it was not *Philosophy*, but the abuse of it, that has done so much mischief; so in the former, it was not the *Gospel*, but a most wicked perversion of its pure and benevolent doctrines, that has produced so much havock among mankind.\* And though it has not done all the good that might have been desired or expected, yet it has already accomplished great things for the world. To the *Bible* we owe all the best laws in our best civil institutions. To the *Bible*, *Europe* is indebted for much of the liberty which it now enjoys;

\* See this difficulty answered in BONNET's *Interesting Views of Christianity*, p. 230—237, and still more fully in the first vol. of Bishop PORTEUS's *Sermons*, discourse the twelfth.

enjoys ; and, little as we may think of it, the *Bible* too was the means of preserving the small share of learning which was cultivated during the dark ages. § We may close these observations in the words of that great *French* writer, *Montesquieu*—" To assert that religion has no restraining power, because it does not always restrain, is to assert, that civil laws have likewise no restraining power. He reasons falsely against religion, who enumerates at great length the evils which it has produced, and overlooks the advantages. Were I to recount all the evils which civil laws, monarchical and republican governments, have produced in the world, I might exhibit a dreadful picture.—Let us set before our eyes the continual massacres of *Greek* and *Roman* kings and generals on the one end, and on the other the destruction of cities and nations by those very kings and generals ; a *TIMUR* and a *JENOIZKAN* ravaging *Asia* ; and we shall see, that we owe to religion a certain political law in government, and in war a certain law of nations ; advantages which human nature cannot sufficiently acknowledge."\*

If the *Gospel* is such a blessing to mankind, why, in all these ages, has it not been published in every nation ?

It is answer sufficient, that God giveth account of none of his matters, and every man shall be judged according to the privileges he hath enjoyed, and not according to those with which he has not been favoured. No nation hath any right to the blessing. God is a sovereign, and may dispense his favours as his own wisdom shall direct. Moreover, all the nations of the earth shall be blessed with it in the due course of *DIVINE PROVIDENCE*.

" *JESUS* shall reign where'er the sun  
 " Does his successive journeys run ;  
 " His kingdom stretch from shore to shore,  
 " Till suns shall wax and wane no more."

But if God was the original author of the *Jewish* and *Christian*

§ See this proved by Jortin, vol. 7. p. 353—377.

\* *Spirit of Laws*, book 24. ch. 2, 3.

*Christian* dispensations, why were they permitted to contract such a mass of ceremonial corruptions?

The fault lay not in either of the institutions, but in the low and superstitious state of human nature. The institutions were good, but the folly of men <sup>high</sup> perverted them to unworthy purposes. Is the fountain to be blamed, because the streams have been polluted by the feet of men?

Be it so; but why was man created in so low and degraded a state? or rather, why was he permitted, by the benevolent and all-powerful CREATOR, to sink down into such an idolatrous and superstitious condition?

This is a difficulty, be it observed, which affects *natural* as well as *revealed* religion, *Deism* as well as *Christianity*. There is no end to questions of this nature. With equal propriety may we ask why man was not created an angel, a seraph, a God?

“ Presumptuous Man! the reason wouldst thou find,

“ Why form’d so weak, so little, and so blind?

“ First, if thou canst, the harder reason guess,

“ Why form’d no weaker, blinder, and no less.”

Can you say that THOMAS PAINE has not brought many very heavy charges against the writings both of the *Old* and *New Testaments*, and such as cannot easily be answered?

We grant this objection in all its force. He is a man of shrewd abilities, and has a method of setting difficulties in a strong point of view. But—if you yourself are a person of any discernment, you cannot help seeing, that he discovers great pride of understanding, much rancour and malignity of heart, and most invincible ignorance of the subject upon which he writes. His intention in his *Rights of man*, was plainly to subvert, as far as in him lay, the civil government of this country; and, in his *Age of Reason*, he meant no other than to convert the common people of *England* to a state of *Infidelity*, and so to overturn the religious government of the country—and, in both, he evidently meant no other than to involve us as



a nation in civil and religious destruction: To men of sense, moderation, and information, there is no danger, either from his political or religious efforts; but there is danger to every reader of his writings, who is not possessed of these qualifications. *Bishop WATSON'S Apology* may perfectly satisfy any man that THOMAS PAINE is by no means qualified to write against the *Bible*. Any fool, indeed, may sneer, revile, abuse, and ridicule, the most valuable objects in nature. The late atheistical King of *Prussia* has had the impudence to treat the DEITY himself in this manner. But what shall the end be of them that know not GOD, and obey not the *Gospel* of our LORD JESUS CHRIST?

Be all these things, however, as they may, the religion of JESUS is a thing of which you do not approve. He might be a very good sort of man, but his doctrines are not to your taste. If you could only get clear of the *Bible*, and these d——d *priests*, of every denomination, as the noble *French* have done, you then flatter yourselves we should see happier days?

The *Bible*, and the persons appointed by that book to minister in holy things, are unquestionably great restraints upon the passions of men: and, bad as the world is, there is no little reason to suppose, it would be much worse without them. It is probable you have not well considered what the consequence would be of removing these grievances out of the way. A successful invasion from the *French* would, in all likelihood, enable you to obtain these ends, for a considerable time. Had we not, however, “better bear those ills we have, than fly to others that we know not of?” Reformation of the decayed, impolitical, and unevangelical parts of the *British* constitution—not surely the destruction of the whole—should be the ardent wish of every true friend to his country, and to human nature. Perfect liberty; civil and religious, is the birth-right of man. Whatever of this nature is still wanting in this happy land, might be easily obtained from the very nature of our government. No man, therefore, who is a friend to his country, could desire to see it involved in political ruin, for the sake of obtaining  
what

what he may conceive to be some considerable advantages. Enlighten the public mind; and it will not be long before all remaining abuses shall be rectified.

*Delenda est Carthago*, is the uniform language of *Frenchmen*. What the meaning of that phrase will be, we may form a pretty good idea, from the history of *Carthage*, and the treatment which *Lyons*, one of their own cities, received; when it refused to comply with the decrees of *Convention*. It is worth while to state this at some length, as a useful lesson to my *countrymen*.

By the new constitution of *France*, it was decreed, the *King* could not be *dethroned*, unless found at the head of an army against his country. This was to be regarded as the highest crime he could possibly commit, and even for this he could be punished no otherwise than by being *de-throned*. "No crime whatever," says the *constitution*, "shall be construed to affect his life." This *constitution* every *Frenchman* had sworn "to obey, and maintain with all his might." When, therefore, it was proposed to the people of *Lyons*, by the emissaries of the *National Convention*, to petition for the death of the *King*, they replied, almost with one voice, "No: We have sworn, with all *France*, to maintain the new *constitution* with all our might. That *constitution* declares, that no crime whatsoever shall affect the life of the *King*. For any thing we have yet seen or heard, we believe him innocent of every crime that has been laid to his charge. The mode of his trial is unprecedented in the annals of injustice, the *convention* being at once accuser, evidence, and judge. We believe him perfectly innocent; but whether he be or not, the *constitution* that we have, by a solemn oath, bound ourselves to maintain with all our might, declares, that no crime whatever shall be construed to affect his life: that life, therefore, we cannot, we will not demand. The rest of the nation may sport with engagements which they have called the ALMIGHTY to witness; they may add the crime of assassination to that of perjury; they may stain themselves with the blood of their innocent and unfortunate *prince*; the *Lyonese* never will."

This

This was an answer full of good sense, justice, piety, and honour.

What, however, was the consequence? The *Convention* immediately vowed vengeance. A numerous army was prepared. Siege was laid to the city. Ten thousand of the inhabitants defended it for sixty days against fifteen times their number, though it had neither magazines nor fortifications. Thirty thousand men were slain without the city. Provisions failed within. A capitulation was proposed by the besieged. The besiegers, however, knowing the extremity to which the city was reduced for want of bread, would grant them no terms whatever, without putting to death indiscriminately all those who had taken up arms within the city. Seeing no hopes of capitulation, the besieged determined to cut their way through the enemy, or fall in the attempt. The besiegers, knowing all that passed from their partizans within the city, were prepared to receive them; inasmuch that out of near four thousand persons who made this desperate effort, the whole were either killed or taken, except about fifty.

After this the victors shewed such mercy as might be expected from them. Not content with butchering their prisoners in cold blood, they took a pleasure in making them die by inches, and in insulting them in the pangs of death. Placing several together, they killed one of them at a time, to render death more terrible to the rest. Neither sex nor age had any weight with them. Above two hundred women, thirty of whom had children at the breast, whom conjugal love had led to follow their husbands; more than fifty old men, whom filial piety had snatched from the assassin's stab, were all most savagely butchered. The death of *Madame de VISAGUE* deserves particular notice. This young lady was about seventeen years of age, and very near her time of delivery. A party of the *democrats* found her behind a hedge, to which place she had drawn her husband, who was mortally wounded. When they discovered her, she was on her knees, supporting his head with her arm. One of them fired upon her with a carabine, another quartered her with his hanger, while a  
third



third held up the expiring husband to be a spectator of their more than hellish cruelty.

Several wounded prisoners were collected together, and put into a ditch, with sentinels placed round them, to prevent them from killing themselves, or one another; and thus were they made to linger, some of them two or three days, while their enemies testified their ferocious pleasure by all the insulting gesticulations of savages.

Such was the fury of the triumphant *democrats*, that the *deputies* from the *Convention* gave an order against burying the dead, till they had been cut in morsels. TOLLET, the infamous apostate priest of *Trevoux*; went, bloodhound like, in quest of a few unhappy wretches, who had escaped destruction; and when, by perfidious promises, he had drawn them from their retreats, he delivered them up to the daggers of their assassins.

Of the little army that attempted the retreat, six hundred and eighteen were brought back in chains; some of them died of their wounds, and all those who were not relieved from life this way, were dragged forth to an ignominious death.

Prior to these misfortunes there was an infamous assembly in *Lyons*, which took the name of the *democratic club*. In this club a plot was laid for the assassination of all the rich in one night. Their oath was—"We swear  
" to exterminate all the rich and aristocrats; their bloody  
" corpses, thrown into the *Rhone*, shall bear our terrors  
" to the affrighted sea." This plot was happily discovered in time to prevent its effects; and the *president* CHALLIER with two others were condemned to die. This CHALLIER was looked on as a person of infamous character, before the revolution; and, since the revolution, he had imbrued his hands in the blood of his own father!

After the capture of the city, the above democratic club was re-organized, and JAVOGUES, the *député* from the *Convention* became its new president. After having represented CHALLIER as a martyr to the cause of liberty, he addressed himself to the assembly in nearly these terms:—  
" Think," said he, " of the slavery into which you are  
" plunged, by being the servants and workmen of others;  
" the

“ the nobles, the priests, the proprietors, the rich of every  
 “ description, have long been in a combination to rob  
 “ the *democrats*, the real sans culotte republicans, of their  
 “ birth-right. Go, citizens; take what belongs to you,  
 “ and what you should have enjoyed long ago. Nor must  
 “ you stop here; while there exists an aristocracy in the  
 “ buildings, half remains undone. Down with those edi-  
 “ fices, raised for the profit or pleasure of the rich; down  
 “ with them all: commerce and arts are useless to a war-  
 “ like people, and the destruction of that sublime equali-  
 “ ty, which *France* is determined to spread over the whole  
 “ globe.” He told this deluded populace, that it was  
 the duty of every good citizen to discover all those, whom  
 he knew to be guilty of having, in thought, word, or  
 deed, conspired against the republic. He exhorted them  
 to fly to the offices, open for receiving such accusations,  
 and not to spare one *lawyer*, *priest*, or *nobleman*. He con-  
 cluded this harangue, worthy of one of the damned, with  
 declaring, that for a man to accuse his own father was  
 an act of civism worthy a true republican, and that to  
 neglect it was a crime that should be punished with death.

The deeds that followed this diabolical exhortation,  
 were such as might be expected. The bloody *democrats*  
 left not a house, not a hole unsearched; men and women  
 were led forth from their houses with as little ceremony  
 as cattle from their pens. The square where the guillo-  
 tine stood was reddened with blood like a slaughter-house,  
 while the piercing cries of the surviving relations were  
 drowned in the more vociferous howlings of *Vive la*  
*Republique*.

Soon after this, orders were given from the *Convention*  
 for the demolition of the city. A hundred houses were  
 destroyed per day. All the hospitals, manufactories,  
 banks, &c. &c. were destroyed, without exception. Be-  
 fore the revolution, the city contained above 150,000 in-  
 habitants. It was the second town, with respect to popu-  
 lation, in *France*, and the first manufacturing town in all  
*Europe*. It does not now contain 70,000 inhabitants,  
 and those are all reduced to beggary and ruin. As for  
 trade, there is no such thing thought of. The last report

to the *Convention*, respecting *Lyons*, declares the inhabitants without work or bread.

It is difficult to stifle the voice of nature, and to stagnate the involuntary movements of the soul; yet even this was attempted, and, in some degree, effected, by the *deputies* of the *Convention*. Perceiving that the above scenes of blood and devastation had spread a gloom over the countenances of the innocent inhabitants, and that even some of their soldiers seemed touched with compunction, they issued a mandate, declaring every one suspected of aristocracy, who should discover the least symptom of pity, either by his words or his looks!

The preamble of this mandate makes the blood run cold: "By the thunder of God! in the name of the "representatives of the *French* people; on pain of death "it is ordered," &c. &c. Who would believe, that this terrific mandate, forbidding men to weep, or look sorrowful, on pain of death, concluded with, *Vive la Liberte?* — *Liberty forever!* Who would believe that the people, who suffered this mandate to be stuck up about their city like a play-bill, had sworn to live free, or die?

In spite, however, of all their menaces, they still found, that remorse would sometimes follow the murder of a friend or relation. Conscience is a troublesome guest to the villain, who yet believes in an hereafter. The deputies, therefore, were resolved to banish this guest from the bosoms of their partizans, as it had already been banished from their own.

With this object in view, they ordered a solemn civic festival in honor of CHALLIER. His image was carried round the city, and placed in the churches. Those temples, which had, many of them, for more than a thousand years resounded with *hosannas* to the SUPREME BEING, were now profaned by the adorations paid to the image of a parricide.

All this was but a prelude to what was to follow the next day. It was *Sunday*, the day consecrated to the worship of our blessed REDEEMER. A vast concourse of *democrats*, men and women, assembled at a signal agreed on, formed themselves into a sort of mock procession, preceded



ceeded by the image of CHALLIER, and followed by a little detached troop, each bearing in his hand a chalice, or some other vase of the church. One of these sacrilegious wretches led an *ass*, covered with a priest's vestment, and with a mitre on his head. He was loaded with crucifixes and other symbols of the *Christian* religion, and had the *Old* and *New Testaments* suspended to his tail. Arrived at the square called the *Terreaux*, they then threw the two *Testaments*, the crucifixes, &c. into a fire, prepared for the purpose, made the *ass* drink out of the sacramental cup, and were proceeding to conclude their diabolical profanations with the massacre of all the prisoners, to appease the ghost of CHALLIER, when a violent thunder-gust put an end to their meeting, and deferred the work of death for a few hours.

The pause was not long. The *deputies*, profiting by the impious frenzy with which they had inspired the soldiery and the mob, and by the consternation of the respectable inhabitants, continued their butchery with redoubled fury. Those who led the unhappy sufferers to execution, were no longer ordered to confine themselves to such as were entered on the list of proscription, but were permitted to take whomsoever *they themselves thought worthy of death*! To have an enemy among the *democrats*, to be rich, or even thought rich, was a sufficient crime. The words *nobleman*, *priest*, *lawyer*, *merchant*, or even *honest man*, were so many terms of proscription. Three times was the place of the guillotine changed; at every place holes were dug to receive the blood, and yet it ran in the gutters! The executioners were tired, and the *deputies*, enraged to see that their work went on so slowly, represented to the mob, that they were *too merciful*, that vengeance lingered in their hands, and that their enemies ought to perish *in mass*!

Accordingly, the next day, the execution *in mass* began. The prisoners were led out, from a hundred to three hundred at a time, into the out-skirts of the city, where they were fired upon, or stabbed. One of these massacres deserves particular notice. Two hundred and sixty nine persons, taken indiscriminately among all classes and all

ages, were led to *Brotteaux*, and there tied to trees. In this situation they were fired upon with grape shot. Numbers of these unfortunate prisoners had only their limbs broken by the artillery; these were dispatched with the sword or the musket. The greatest part of the bodies were thrown into the *Rhone*, some of them before they were quite dead. Two men, in particular, had strength enough to swim to a sand-bank in the river. One would have thought, that, thus saved as it were by a miracle, the vengeance of their enemies would have pursued them no farther; but, no sooner were they perceived, than a party of the *dragons of Lorraine* crossed the arm of the river, stabbed them, and left them a prey to the fowls of the air.

Among others who fell into the hands of the *democrats* was *Mons. CHAPUIS de Maubourg*, one of the first engineers in *Europe*. They offered to spare his life, if he would serve in the armies of the *Convention*. They repeated this offer, with their carabines at his breast. "No," replied this gallant man, "I have never fought but for my God and my king: Despicable cowards! fire away!"

The murder in *mass* did not rob the guillotine of its prey; there the blood flowed without intermission. Death itself was not a refuge from *democratic* fury. The bodies of the prisoners, who were dead of their wounds, and of those who, not able to support the idea of an ignominious death, had given themselves the fatal blow, were carried to the scaffold, and there beheaded, receiving thousands of kicks from the *fans culottes*, because the blood would not run from them. Persons from their sick beds, old men not able to walk, and even women found in child-bed, were carried to the murderous machine. The respectable *Mons. LAURAS* was torn from his family of ten children, and his wife big with the eleventh. This distracted matron run with her children, and threw herself at the feet of the brutal *deputy COLLET D'HERBOIS*.—No mercy!—Her conjugal tenderness, the cries of her children, every thing calculated to soften the heart, presented themselves before him; but in vain. "Take away," said he to the officious ruffians by whom he was surrounded, "take away the

*she-rebel*

she-rebel and her whelps." Thus spurned from the presence of him, who alone was able to save her beloved husband, she followed him to the place of execution. Her shrieks, when she saw him fall, joined to the wildness of her looks, but too plainly foretold her approaching end. She was seized with the pains of child-birth, and was carried home to her house. But, as if her tormentors had shewn her too much lenity, the sans culotte commissary soon after arrived, took possession of all the effects in the name of the sovereign people, drove her from her bed and her house, from the door of which she fell dead in the street!

About three hundred women hoped, by their united prayers and tears, to touch the hearts of those ferocious deputies; but all their efforts were as vain as those of M. LAURAS. They were threatened with a discharge of grape shot. Two of them, who, notwithstanding the menaces of the democrats, still had the courage to persist, were tied during six hours to the posts of the guillotine; their own husbands were executed before their eyes, and their blood sprinkled over them!

M. SERVAN, a lovely young woman of about eighteen years of age, was executed, because she would not *discover the retreat of her father!* "What," said she nobly, to the democratic committee, "what! betray my father! Impious villains! how dare you suppose it?"

M. COCHET, a lady equally famed for her beauty and her courage, was accused of having put the match to a cannon during the siege, and having *assisted in her husband's escape*. She was condemned to suffer death. She declared herself with child; and the truth of this declaration was attested by two surgeons. In vain did she implore a respite. In vain did she plead the innocence of the child that was in her womb. Her head was severed from her body, amidst the death-howls of the *democratic brigands!*

To this long account of horrible villanies must be added another, if possible, still more detestable—*libidinous brutality!* JAVOGUES, one of the *deputies* from the *Convention*, opened the career. His example was followed by the soldiery and the mob in general. The wives and daughters



ters, of almost all the respectable inhabitants, particularly of such as had emigrated, or who were murdered, or in prison, were put in a state of requisition, and were ordered, on pain of death, to hold their *bodies*—I spare the reader the term made use of in the decree—in readiness, for the embraces of the true republicans! Nor were they content with violation; the first ladies of the city were led to the tree of *Liberty*—*Of Liberty!*—and there made to take the hands of chimney-sweepers and common felons.\*

If to these deeds of blood committed at *Lyons*, we add the murders perpetrated in other parts of *France*—at *Nantz*, 27,000; at *Paris*, 150,000; in *La Vendee*, 300,000; and, in short, through the whole extent of that unhappy country, two millions of persons, within the last six or seven years; among whom are reckoned 250,000 women; 230,000 children; besides those murdered in the womb; and 24,000 christian priests:† If, moreover, we consider in what manner the *French*, without just offence, have treated the small independent state of *Geneva*, and how many of its most wealthy inhabitants fell a sacrifice to satisfy the rapacity of the deputies from the *Convention*; we shall obtain a pretty clear idea of what we may expect, if they should succeed in their designs against us. We should not only see *Bibles* and *Priests* removed out of the way, an event, as some affect to think, devoutly to be wished, but the country must undergo every possible calamity. *Great Britain* and *Ireland* would become, either a province of *France*, or be divided into two or three small contending republics, like *Holland*, dependent

\* The facts here related are taken from an authentic relation of the siege of *Lyons*, and from Mr. J. PHILIPS's republication of PETER PORCUPING's pamphlet printed in *America*.

† The serious *Christian* will remember, these are the days of vengeance, for the innocent blood that was shed in that wide-extended kingdom, under the predecessors of the late unfortunate *King*. The doctrine of *retaliation*, though little attended to in general, is an undoubted law of God's kingdom in the government of the world. A moral government must be morally just. *He that sheddeth man's blood by man shall his blood be shed.* Consult SIMPSON's *Key to the Prophecies*, for a large number of instances, wherein the retaliating providence of God is visible to the most inattentive observer.

pendent upon them. Our navy† would be conveyed into their ports. *London*,\* and all our great mercantile towns,† would be exhausted of their riches. Our foreign possessions

F 4

would

† In the year 1693, the royal navy of *England* consisted of 111 ships of 40 guns and upwards. In the year 1793 it consisted of upwards of 300 ships of war, from the first to the sixth rate, besides near 200 sloops, &c.

• *London* is now what *Tyre* was in ancient times. One cannot help entertaining strong apprehensions of its sharing the same fate. The trade and riches of it are immensely large, and the corruption and iniquity of the place are in like proportion. See the account of *Tyre* in the *Prophets*.

This metropolis is unparalleled, in extent and opulence, in the whole habitable globe. It comprehends, besides *London*, *Westminster*, and *Southwark*, no less than *sixty-five* villages, of considerable extent, independent of a vast accession of buildings upon the open fields in the vicinity. Its length is nearly eight miles, its breadth three, and its circumference twenty-six. It contains above 8,000 streets, lanes, alleys, and courts, and more than 65 different squares. Its houses, warehouses, and other buildings make 162,000, besides 246 churches and chapels, 207 meeting houses for *Dissenters*, 43 chapels for *Foreigners*, and 6 synagogues for the *Jews*; which, in all make 502 places of public worship. The number of inhabitants during the sitting of parliament is estimated at 1,250,000. Among these are found about 50,000 common prostitutes, and no less than 60,000 thieves, coiners, and other bad persons of all descriptions. The annual depredations on the public, by this numerous body of pilferers, are estimated at the sum of 2,100,000 sterling. In this vast city there are, moreover, upwards of 4,000 seminaries for education—8 institutions for promoting morality—10 institutions for promoting the arts—122 asylums for the indigent—17 for the sick and lame—13 dispensaries—704 charitable institutions—58 courts of justice—7,040 professional men connected with the various departments of the law.—There are 13,500 vessels trading to the river *Thames* in the course of a year; and 40,000 waggons going and returning to the metropolis in the same period, including their repeated voyages.—The amount of exports and imports to and from the *Thames* is estimated at 66, 811,932 sterling annually; and the property floating in this vast city every year is 170,000,000 pounds sterling.—These circumstances may be sufficient to convince us of the amazing extent and importance of the capital of the *British* empire. See these things detailed more at large in an excellent *Treatise on the Police of the Metropolis*.

And is all this national opulence and grandeur to be buried in one general ruin, through the transgression and growing depravity of the people?

† About the year 1700, the town of *Manchester* contained only one church, and in 1717 the inhabitants were 8,000. The number of churches and chapels of the establishment in *Manchester* and *Salford* is

would fall into their hands. Our trade\* would be annihilated: our real estates† change masters: our personal property be swept into *France*: our poor would languish and die in the streets for want of bread, none having it in their power

now twelve, and about the same number of dissenting chapels of various descriptions. The inhabitants are between 60 and 70,000.

In 1700, *Liverpool* had only 5,145 inhabitants. In 1790, it had 70,000.—In 1709 it had 84 ships; in 1792, it had 584.

Several other towns in this country are increased nearly in the same proportion. O happy *England*, if thou didst but know thy happiness! The ingratitude and rebellion of the country, however, against the laws of the DIVINE BEING, must terminate in our *severe chastisement*. The wickedness of the inhabitants is inconceivably great. Compare the lives of the *Clergy*—the *Lawyers* and *Attornies*—the *Medical class*—the *Soldiery*—the *Sailors*—the *Common people*—with the *Gospel of Jesus CHRIST*, and how alarming the contrast! The *Nobles* and *Gentry* of the land, with some few exceptions, are become incurably immoral, as well as irreligious. The trading part of the nation are all set upon their gain. Serious, uniform, and conscientious godliness, is only found among a few solitary individuals. The sabbath-day is fashionably, and very generally, prostituted to secular purposes. The public worship of ALMIGHTY GOD is grievously neglected by all ranks of men. The *Sacrament of the LORD'S Supper* is very thinly attended, and this only occasionally, and not as a serious duty and privilege. In short; the signs of the times are such as to give the most serious apprehensions to every well-wisher to his King and Country. In *London* there are, I believe, near a million of souls, including children, who seldom or never attend public worship under any denomination!—*Manchester* contains near seventy thousand inhabitants; and between forty and fifty thousand of them absent themselves totally from every place of public worship on the sabbath-day!

\* In 1700, *England* had 2,281 trading vessels, carrying 261,222 tons burden. In 1792, *England* had 10,423 do. carrying 1,168,468 tons.

In 1692, *Scotland* had 8,618 tons of shipping. In 1792, *Scotland* had 2,143 ships, carrying 162,274 tons.

In 1793, the trading vessels of the *British dominions* were 16,329, manned with 118,952 sailors, and carrying 1,564,520 tons.

History furnishes us with nothing equal to this account.

† The quantity of land cultivated in *England* and *Wales* is about 32 millions of acres. The gross produce of the same is about 75 millions of pounds sterling annually; and the neat rental about 24 millions.

The average annual gross produce of the kingdom, arising from land and animals, stands nearly according to the following estimate.

|                                                                |            |
|----------------------------------------------------------------|------------|
| Ten millions of acres of wheat, rye, &c. at 4l. per acre . . . | 40,000,000 |
| Four millions of acres of hay, clover, &c. at 50s. per do. . . | 10,000,000 |
| Eight thousand tons of hops, at 50l. per ton . . . . .         | 400,000    |
| One million of bees fattening 20 weeks at 18d. per week . .    | 1,500,000  |



power to relieve them.\* We should be involved in all the miseries that human nature, in a civilized state, is capable of undergoing. And from being one of the first, most powerful, and happy nations upon the face of the earth, we should become one of the lowest, weakest, and most wretched kingdoms in *Europe*. And could any man, for the sake of ridding the country of these bugbears, the *Bible* and the *Priests*,† wish to see all this evil come upon us?

If

|                                                                   |            |
|-------------------------------------------------------------------|------------|
| One million of sheep fattening 13 weeks at 6d. per week . . .     | 1,950,000  |
| Two millions of milk-cows, 40 weeks milk at 2s. 6d. p. week . . . | 8,050,000  |
| Wool . . . . .                                                    | 3,200,000  |
| Ten millions of lambs, when weaned at 5s. per lamb . . . . .      | 2,500,000  |
| Two millions of calves at 20s. per calf . . . . .                 | 2,000,000  |
| Four millions of pigs at 5s. per pig . . . . .                    | 1,000,000  |
| Fruits and vegetables for 8,000,000 of people . . . . .           | 4,500,000  |
| Poultry, eggs, &c. &c. &c. . . . .                                | 75,100,000 |

\* The public and private charities of *London* amount to 750,000 pounds annually; and the poor-rates of *England* and *Wales* altogether, make the enormous sum of 2,200,000 pound a year, besides all private charities and Sunday-schools.

† It is a melancholy reflection, that among all the clergy in this country, there were not quite 200 who sacrificed their interest to principle in the reign of *Queen Elizabeth*. See *Gray's Sermons* at the *Bampton Lecture*, p. 238.—In *Charles the Second's* time, however, there were upwards of 2,000 clergymen, who sacrificed their interests to principle, besides a considerable number of conscientious men, it is to be presumed, who continued in their places.

Bigotry and persecution generally defeat their own purposes! What a consequence did not this mad measure give to the dissenting interest in *England*? The same foolish game was played by the *Bishops* and *Clergy* in the present century. Instead of encouraging, moderating, and regulating the pious zeal of a few young men, in *Oxford*, by gentle and lenient measures, they shut their churches against them, and compelled them to go out into the high-ways and hedges to preach to those who were inclined to hear them; and though they were then but a small band, they are now become a goodly company, and have already overspread *England*, *Scotland*, *Ireland*, *America*, and the *West-Indies*.—All this weight too is thrown into the dissenting scale! A few more such imprudent measures, and down goes *Mother Church*!

We have spoken on a former page on pluralities and non-residence. The former, indeed, in all ordinary cases, implies the latter. We scarce ever read an account of deaths in the periodical publications, but we find an account of one or more instances of this nature. The poet *Mason* is a point in hand. Though a worthy man, and a character highly respectable, he had, it appears, accumulated several preferments in the church at the same time. And it is well known to be the custom for every clergyman in the *Establishment* to procure as many as his

If any person approves not of religion and its ministers, he is

interest will reach. This we call good management, prudent foresight, taking care for a family, and the like. If there is no God, it is all very well. But if we are accountable creatures, and are to exist in a future state, our present trading in *Living*s and *Souls* will not yield us satisfaction another day. It is *popery*, rank *popery*, the worst part of *popery*, under the highest pretensions to being the most pure and reformed part of Christ's holy catholic church. I remember an anecdote apposite to the subject in hand. *Bishop BURNET*, in his *Charges* to the *Clergy* of his *Diocese*, shewed a great deal of disinterested integrity, by vehemently exclaiming against *pluralities*, as a most sacrilegious robbery. And, in his first visitation at *Salisbury*, he urged the authority of *St. BERNARD*, who, being consulted by one of his followers, whether he might accept of two benefices, replied—*And how will you be able to serve them both? I intend, answered the priest, to officiate in one of them by a deputy.*—*Will your deputy be damned for you too?* cried the saint. *Believe me, you may serve your cure by proxy, but you must be damned in person.* This expression so affected *Mr. KELSEY*, a pious and worthy clergyman then present, that he immediately resigned the rectory of *Bemerton* in *Berkshire*, worth 200 pounds a year, which he held then with one of greater value. See *Bp. BURNET's Life*, by *T. BURNET, Esq.*

We have observed, that all the bulk of church-preferment, in this country, is engrossed by about one thousand clergymen, out of the eighteen thousand. I do not pretend to be accurate in this statement; but I should suppose it is not far from the truth. Whereas, the emoluments of the *Establishment* are capable of providing for 10,000 persons in a comfortable way, by abolishing *pluralities*, without disturbing the present order of things. Let every *Bishop* retire within his diocese, and dwell among his clergy, as a father in his family. Let every *Clergyman* reside upon his *Living*, superintending his people, as a shepherd his flock. And let no man be promoted to the first *Living*s in the kingdom, merely because he is related to or connected with some great personage; but let the most active, useful, and laborious ministers, especially when the infirmities of age come on, be accounted worthy of double honour, by being rewarded for their extraordinary services with the best *Living*s the country affords.

All this, I too well know, is visionary. It is a plausible theory, but never will be reduced to practice. If it should please God, however, to put an end to the present unhappy war, and favour us once more with a settled state of things, I think it might be well for the great body of the poor *Rectors*, *Vicars*, and *Curates* of the country, to petition Government to take their distressed circumstances into consideration. If it had no other effect, it would call the attention of the public to the horrible monopolies of preferments which prevail among the *Bishops* and higher *Orders* of the clergy. I would recommend that Committees should be formed in every district through *England* and *Wales*, to correspond with a grand and superintending Committee in *London*. Let them investigate the business of church-preferments thoroughly, and drag to broad day-light all the great offenders in this pretended spiritual commerce. See a book called the *Miseries and Great Hardships of the Inferior Clergy*, for some useful information.



is at perfect liberty, in this free country, to decline paying them any attention. He may think and act according to his own pleasure. Why then should any man desire to see his native land involved in a destruction so complete? Be assured, whenever it comes, it will be promiscuous. The generation then living will be, in every temporal sense, at least, totally ruined; and no man shall be able to extricate himself from the general calamity. In that case, and, indeed, in every other possible case, the *Gospel* of CHRIST affords the only sure refuge. It is calculated for both worlds. *The LORD GOD is a sun and shield, the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.* Those that live in the entire spirit, and under the full influence of this *Divine Religion*, have, even now, large enjoyment of its comforts.\* And whether we are cut off according to the common course

\* Turn back to the 26—31 pages of this pamphlet, and consider well the cases of Lord RUSSEL, MORATA, WALKER, LELAND, CLAUDE, HERVEY, and ROMAINÉ. Instead of this small number, we could have produced some hundreds of characters of a similar kind, if it had been consistent with our design.

Bishop BURNER's declaration alone we will here transcribe, as he was a man of piety, and of large experience of men, and things, and because he delivers it as his last dying speech, and the sum of all his experience.—

“ True religion,” says he, “ is the perfection of human nature, and the joy and delight of every one that feels it active and strong within him.—Of this I write with the more concern and emotion, because I have felt this the true, and indeed the only joy which runs through a man's heart and life. It is that which has been for many years my greatest support. I rejoice daily in it. I feel from it the earnest of that supreme joy, which I pant and long for. I am sure there is nothing else can afford any true or complete happiness. I have, considering my sphere, seen a great deal of all that is most shining and tempting in this world. The pleasures of sense I did soon manseate. Intrigues of State, and the conduct of affairs have something in them that is more specious; and I was for some years deeply immersed in these, but still with hopes of reforming the world, and of making mankind wiser and better. But I have found, *That which is crooked cannot be made straight.* I acquainted myself with knowledge and learning, and that in a great variety.—This yielded not happiness.—I cultivated friendship. But this also I have found was vanity and vexation of spirit, though it be of the best and noblest sort.—The sum is, *Vanity of vanities, all is vanity,* besides fearing God, and keeping his commandments.” See the *Conclusion* of the *History* of his own *Times*.



course of things, or hurried out of the world by the violence of wicked men, still we are fully persuaded it shall be well. They may destroy, but they cannot hurt us. They will only send us to our *incorruptible, undefiled, and unfading inheritance* a little before the time allotted by the course of nature.

You see, then, MY FRIENDS AND COUNTRYMEN, it is our firm determination to adhere to the *Bible*, and the truths therein contained, at the risk of every thing that is held dear among men. We have counted the cost, and hesitate not a moment in saying, It is *our glory and joy*, dearer to us *than thousands of gold and silver*.

" I swear, and from my solemn oath  
 " Will never start aside,  
 " That in God's righteous judgments I  
 " Will stedfastly abide.  
 " The world's contempt of his commands  
 " But makes their value rise  
 " In my esteem, who purest gold  
 " Compar'd with them despise.

Sincerely pitying, therefore, and ardently praying for, the whole generation of those unhappy persons among our *Countrymen*, who *have forsaken the only FOUNTAIN of living waters, and hewn out to themselves broken cisterns that can hold no water*; with the great Lord BACON we declare, " there never was found in any age of the world,  
 " either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the public good as the  
 " *Christian faith*." With Sir THOMAS BROWN, " we  
 " assume the honourable stile of *Christian*, not because it  
 " is the religion of our country, but because, having, in  
 " our riper years and confirmed judgment, seen and examined all, we find ourselves obliged by the principles  
 " of grace, and the law of our own reason, to embrace no  
 " other name but this, being of the same belief our  
 " SAVIOUR taught, the *Apostles* disseminated, the *Fathers*  
 " authorized, and the *Martyrs* confirmed." With the noble PICUS MIRANDULA, we rest in the *Bible* " as the  
 " only book, wherein is found true eloquence and wisdom."

dom." With the very pious Sir MATTHEW HALE, we are clearly of opinion, "there is no book like the *Bible*, "for excellent learning, wisdom, and use." With the celebrated BOYLE, we consider it as a "matchless volume," and believe that "it is impossible we can study it too much, or esteem it too highly." With the incomparable NEWTON, "we account the *Scriptures* of God to be "the most sublime philosophy." With MILTON, we are of opinion "there are no songs comparable to the songs of STON, no orations equal to those of the PROPHETS, and "no politics like those which the *Scriptures* teach." With ROUSSEAU, every ingenuous man may say, "I must confess "to you, that the majesty of the *Scriptures* astonishes me, "and the holiness of the *Evangelists* speaks to my heart, "and has such strong and striking characters of truth, and "is moreover so perfectly inimitable, that if it had been "the invention of men, the inventers would be greater "than the greatest heroes." With the justly renowned SELDON before mentioned, after having taken a deliberate survey of all the learning among the Ancients, we solemnly profess, "there is no book" in the universe, "upon "which we can rest our souls, in a dying moment, but "the *Bible*." And we therefore boldly declare, before the face of all the unbelieving and disobedient world, in the words of the immortal CHILLINGWORTH—"Propose to "me any thing out of the *Bible*, and require whether I "believe it or no, and seem it never so incomprehensible "to human reason, I will subscribe it with hand and heart; "as knowing no demonstration can be stronger than this—"God hath said so, therefore it is true." And may we not, finally, exhort and admonish the sceptical reader, in the glowing language of the seraphic YOUNG?

"Retire, and read thy *Bible*, to be gay.

"There truths abound of sov'reign aid to peace;

"Ah! do not prize them less, because inspir'd,

"As thou, and thine, are apt and proud to do.

"If not inspired, that pregnant page had stood,

"Time's treasure! and the wonder of the wise!"

After

After these declarations, the warmth of which may seem to need some apology, you cannot wonder, O MY COUNTRYMEN, if we should treat all your stale cavils, which have been a hundred times repeated, and a thousand times confuted, with the contempt they deserve, and say with the royal *Psalmist* (no favourite of your's by the by, but whom we Believers esteem one of the bravest of warriors, sublimest of poets, greatest of prophets, most seraphic of musicians, and worthiest of men)—*The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple: the statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes: the fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether; more to be desired are they than gold, yea than much fine gold: sweeter also than honey, and the choice droppings of the honey-comb.*

You will excuse the freedom of this address, and be assured it proceeds from a heart deeply concerned for the welfare of his fellow-men. We wish to be happy ourselves, and we wish *You* to be partakers of the same felicity. Many of you are endowed with talents of no mean account. We lament the misapplication of them. Are your spirits perfectly at rest in your present state of mind? And do you feel satisfied with your future prospects? Give me leave to answer for you, and be not offended if I say—  
 “ No!—Far from it!—My lusts and passions lead me  
 “ captive! I am a slave to evil desires!—Of the proper  
 “ fear of God, which effectually restraineth from sin, I  
 “ know but little!—To the genuine love of God I am  
 “ an utter stranger; I scarcely know what it means!  
 “—The favour of God I have no reason to expect, in  
 “ my present state of moral attainments, be the *Bible* true  
 “ or be it false!—With all my pretensions to virtue, in  
 “ my coolest moments, I feel condemned in my own conscience!—*That which I do, I allow not; for what I*  
 “ *would, that do I not; for what I hate, that do I.*

“ *My reason this, my passion that persuades:*

“ *I see the right, and I approve it too,*

“ *Condemn the wrong, and yet the wrong pursue.”*

“ O



“ O wretched man that I am, who shall deliver me from the  
 “ unhappiness I frequently feel, and the misery I have too  
 “ much reason to fear?—I would gladly be a thorough-  
 “ paced Unbeliever; but for the life of me, I cannot get  
 “ clear of the terror of death, the apprehension of a future  
 “ reckoning, and an unaccountable foreboding of some-  
 “ thing terrible to come!”

No, MY COUNTRYMEN! nor will you ever find either solid consolation in life, or just confidence in the hour of death, till you shake off the chains of those sins, which have well nigh led you into the gulph of perdition, and obtain redemption in the blood of that SAVIOUR, of whom, in your present state of mind, you make so little account. Turn back into the way of faith and holiness. It may be old-fashioned, but it is safe and honourable. Was it not better with you, when you were humble minded, and went after the commandments delivered by the LORD, than it is now? Be not like the people described by the weeping Prophet:—*Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, Where is the good way, and walk therein, and ye shall find rest for your souls.—But they said, WE WILL NOT WALK THEREIN.—Also I set watchmen over you, saying, Hearken to the sound of the trumpet.—But they said, WE WILL NOT HEARKEN.*

Laugh not at this simple relation, neither despise the warning given. Stop rather for one moment, and consider upon what foundation you are building your future expectations. Though you reject *Christianity*, I should hope, you are not so far gone as to disbelieve a state of future rewards and punishments, of some kind or other.\* Your master, THOMAS PAINE, and, indeed, most other *Deists*, profess thus much at least. Take then into your serious consideration, whether you think your actions, tempers, and state of mind such, as will, upon your *own* principles, stand the test at the great day of account. It can do you

no

\* For the natural and philosophical arguments in favour of a future state see *Bishop BUTLER's Analogy*, part 1. *Bishop PORTEUS* has brought them into a very striking point of view in three discourses on the subject in the first volume of his *Sermons*. *Dr. CRAVEN* too, *Professor of Arabic*, and *Master of St. JOHN's College in Cambridge* has published eight discourses on the evidence of a future state of rewards and punishments, which are worth the attention of all who have any doubt.

no great harm to reflect upon your condition, to be serious for a season, and to suspect you may be wrong. Consider, that you differ essentially from some of the greatest and best men that ever lived. You stake your ETERNAL ALL upon the justness—Of what?—Your opinion:—an opinion, in confutation of which multitudes have sacrificed their lives, and which many of the first characters now upon earth would controvert with the last drop of their blood! This should stagger your confidence. Myriads of the most learned and moral persons, of all ranks and degrees, and of all sects and denominations, would this moment burn at a stake in confirmation of the truth of the *Bible*, and the divine mission of JESUS CHRIST. Are they all deceived? Are you the only wise men upon earth? And would you this moment burn at a stake in proof of Christ's being an impostor? Nothing surely but the most palpable demonstration in favour of *Infidelity* should suffer you to sleep one night more in your present state of scepticism and unbelief. If you are mistaken, Sirs! Should you be mistaken! The very possibility is enough to overwhelm the human mind!

“ My hopes and fears

“ Start up alarm'd, and o'er life's narrow verge

“ Look down—on what? A fathomless abyss.—

“ A dread eternity! how surely mine!”

Everlasting existence in misery!—Under the frown and displeasure of the best BEING in the universe, without end!—Debarred of light, and the society of happy spirits!—The associates of lost souls, and miserable angels, through endless ages!—*The lake which burneth with fire and brimstone!—The worm that never dies!—The fire that never shall be quenched!—Everlasting punishment!—Eternal destruction from the presence of the LORD, and from the glory of his power!*

We too well know you will make yourselves merry with these representations; but you should not laugh where you ought to be serious; vaunt where you should tremble; or sneer where you should argue. In these respects you are unquestionably to blame. If any thing in nature is of importance,

importance, it is surely how we may "escape the death which never dies," and attain the end of our creation. WALSHINGHAM judged like a man of sense, when he said to the merry *Courtiers* laughing on every hand of him:—  
 "Ah! while we laugh, all things are serious round about us; GOD is serious, who preserveth us, and hath patience towards us; CHRIST is serious, who shed his blood for us; the HOLY GHOST is serious, when he striveth with us; the whole creation is serious in serving God and us; they are serious in *hell* and in *heaven*; how then can we laugh and be foolish?" We believe these denunciations of *Scripture* to be the words of eternal truth; and till you have *demonstrated* them to be *certainly* false, you are not wise to treat them with disregard. You know what pain of body is, and you are no stranger to a greater or less degree of uneasiness of mind. Experience, therefore, teaches us, that we are capable of such uncomfortable sensations. The goodness of GOD is not of that nature to prevent human misery. The present state largely abounds therewith. Now, as pain and misery are permitted here, it is not improbable but they will be the same in the future state of existence. When only your head, or tooth aches; when the gout, stone, or gravel, seize you; or when a burning fever makes your moisture like the drought in summer; do you then despise pain and anguish? We have been told that when MIRABEAU,\* the elder, was seized

\* MIRABEAU has frequently been stiled an *Infidel*. I dare not, however, suppose that he was any other than a *Christian*, in the latter part of his time, though possibly of a peculiar cast. If one may judge from his *Speech* pronounced in the *National Assembly* of France on the 14th of January, 1791, concerning the civil *Constitution* of the *Clergy*, he was certainly a believer in the SAVIOUR of mankind, and a most powerful advocate for regenerated *Christianity*. It is probable, indeed, he would have carried it no further than a sort of pure system of moral philosophy. Let his sentiments, however, have been what they may, in the latter part of his life, it is certain he was a most daring and impudent *Atheist* some time before. This is evident from the work that he published, entitled; *The System of Nature*, which Dr. PRIESTLEY calls, *The Bible of Atheism*. MIRABEAU was a great bad man; a shocking fellow, with rare abilities!

Speaking of this extraordinary genius brings to my mind a remarkable *Paper*, which was published in the *Complete Magazine* for the month of October, 1764, on the *Causes* of the *Decline* of the *French Nation*. The whole *Paper* is curious, but the latter part is so extreme.



seized with his last illness, he found himself so distressed, that he desired his *Physician* to dispatch him by poison. His voice having failed him, he wrote, "Would you think that the sensation of death proves so painful?" His speech having returned, he said, "My pains are insupportable. I have an age of strength, but not a moment of courage." A convulsion ensued. It was followed by a *loud scream*—and he expired.

Thus, you see, how this famous *French* hero roared out under the anguish of his disorder. While he was in health he might, probably, be as full of courage as you now feel. When the hand of God comes to be upon the stoutest of us, we are soon taught, that all our boasted strength is perfect weakness, and all our vaunted courage perfect cowardice. We may be permitted for a time to carry on the war against God and his CHRIST;—but it will not do. A sick bed, or a dying pillow, will, in all likelihood, bring us to our senses.\* Or should these be so unfortunate as to fail,

ly applicable to the present state of *Europe*, that one can scarcely consider it as any other than prophetic. The close runs thus:

"The parliaments of *France* are obliged to conceal the strong spirit of liberty with which they are enflamed under the mask of loyalty, and of attachment to the monarchy. They remonstrate with force and elevation against every measure that tends to the prejudice of the provinces they protect. They can go no further; but they await the moment to strike the blow that shall lay the fabric of despotism in ruins. When this blow is struck, the effects of it will be equal to those of magic. The cottage will be put on a level with the palace; the peasant with the prince. Ranks shall be confounded; titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion. A new moral creation shall strike the view of an admiring universe; and *France*, like old *Rome*, in her first flights to empire, shall appear with the sceptre of universal dominion bourgeoning in her hands. Out of universal confusion, order shall arise: the *Great* of nature's creating will assume their places; and the *Great* by title and accident, will drop despised into the common mass of the people."

\* A more extraordinary instance of impenitency I have not read, than that of a WILLIAM WILLIAMS, who died in the parish of *Tarvin* near *Chester* in April 1791, and was buried at *Great Aston Church* near *Nantwich* by the Rev. Mr. WILSON. If my information is right, and I have no reason to call it in question, but from the horribleness of it, this unhappy man had been extremely wicked all his life. When he drew near his end, being about 70 years of age, he determined to make his will, and leave all he had from his wife and children, alledging that the latter were none of his. But though he bade fifty pounds

a day of judgment will assuredly do the business, which they had left undone.

—————" To die,—to sleep ;—

" To sleep ! perchance to dream ! ay, there's the rub ;

" For in that sleep of death what dreams may come,

" When we have shuffled off this mortal coil,

" Must give us pause."

If man is a reasonable creature, there is an *Hereafter*. And if there is an *Hereafter*, it *must* be a state of retribution. A *moral GOVERNOUR must deal with moral agents*  
G 2 according

as a reward, no persons could be found who would sign as witnesses. He desired, when he died, that a pair of clog shoes should be put into his coffin, that he might pound devils and damned souls with them in hell. Being reprov'd for his swearing and wickedness, he told those who reprov'd him, that he neither regarded them, nor their *new God*; he would curse and swear so long as he had breath.—He did so.—He ordered his body to be drawn in his own cart to be buried.—It was so.—He charged that five shillings should be spent at every public house on the road.—Some of it was so.—He desired he might be laid at the corner of the church-yard next the public house, that he might have the pleasure of hearing the company there curse and swear.—He, moreover, requested, that every one of his companions would drink a health standing upon his grave after it was fill'd up.—They did so; and continued to drink and make merry over his grave, for near two hours after the interment.

This shews us there are cases to be met with of persons, who are so hardened in their sin, and so totally given up of God, that neither sickness nor death can make any impression upon them. I remember one of this unhappy description in the county of *Essex*, whom I both visited during his illness, and interred after he was dead. He was a clever fellow, and of a good family, but so totally depraved, that when one of his bottle companions wrote to inform him, that he was about to die and go to hell, and desired to know what place he should bespeak for him there: He sat down, and gave him for reply, that he did not care where it was, if there was only *brandy* and *rum* enough. Thus he lived—and, soon after this, died a martyr to spirituous liquors—cursing and blaspheming, notwithstanding all that could be done to bring him to a better mind.—Being possessed of two bank bills of the value of ten pounds each, which was all the little property he had left:—" Now," said he to a person who stood by, " when I have spent these in brandy " and rum, I shall be contented to die and go to hell !" He sunk, however, before they were expended, and left just enough to bury him.

These are shocking instances of obduration, which seem to vie with PHARAOH himself, and ought to warn every man how he trifles with the convictions of his own mind, and causes the SPIRIT of GOD to withdraw from him.



according to their *moral conduct*. The perfection of his nature requires it. I swear by the ETERNAL, therefore, all the denunciations of *Scripture* shall have their accomplishment upon you, if you prevent it not by a compliance with the gracious and equitable demands of the *Gospel*!

It surely is a very astonishing consideration, that a being such as man, placed on a small globe of earth in a little corner of the universe, cut off from all communication with the other systems, which are dispersed through the immensity of space, imprisoned, as it were, on the spot where he happens to be born, almost utterly ignorant of the variety of spiritual existences, and greatly circumscribed in his knowledge of material things, by their remoteness, magnitude, or minuteness, a stranger to the nature of the very pebbles on which he treads, unacquainted, or but very obscurely informed by his natural faculties of his condition after death; it is wonderful that a being such as this, should reluctantly receive, or fastidiously reject the instruction of the ETERNAL GOD! Or, if this is saying too much, that he should hastily, and negligently, and triumphantly conclude, that the SUPREME BEING never had condescended to instruct the race of man. It might properly have been expected, that a rational being, so circumstanced, would have sedulously inquired into a subject of such vast importance; that he would not have suffered himself to have been diverted from the investigation, by the pursuits of wealth, or honour, or any temporal concern; much less by notions taken up without attention, arguments admitted without examination, or prejudices imbibed in early youth from the profane ridicule, or impious jestings, of sensual and immoral men.\*

It is customary with you Gentlemen, who reject the *Scriptures*, to consider every believer of them as weak and credulous.† I would recommend you, however, to suspend

\* *Bishop WATSON's Collection of Theological Tracts*, vol. 1. p. 9. preface, from whence this paragraph is taken, with some trifling alteration.

† Let the more solid, rational, and inquisitive *Deist*, who is in pursuit of moral and religious truth, and wishes to have his mind satisfied in the great things, which concern human happiness, have recourse



pend your censures, and to reconsider the matter, before you form a final judgment.—Do you seriously think, then, that a man, who believes in God, that he is the *Creator and Governour* of the world, and a *Rewarder of them that diligently seek him*:—that a man who embraces the *Gospel* as a dispensation of mercy, and conducts himself according to the letter and spirit of it, is a *weak and despicable* character? Can you, in the sober fear of God, esteem all the great men among *Christians* to have been *unreasonable and deluded* persons? and that *THOMAS PAINE* and *yourselves* are the only men upon earth, who have found out the true wisdom? Is it probable, that men of your description, who, in *general*, have never turned your thoughts seriously and conscientiously that way, and who are neither more moral, more sensible, more learned, more philosophical, nor more inquisitive than large numbers of *Christians* are found to be, should have made the wonderful discovery, that *Religion* is all a cheat, and the *Bible* a ridiculous tale, trumped up by the *Priests*, to delude and amuse mankind, while many of our great philosophical characters of all professions, make it the study of their lives to comply with the former, and spend a considerable proportion of their time in the investigation of the latter? And then, it is of no little importance to ask, Does your *Unbelief* make you more moral, pure, chaste, temperate, humble, modest, thankful, happy? Are *You* more amiable in your manners than we *Christians* usually are, better masters, servants, husbands, wives, children, friends, neighbours?

Besides, *MY COUNTRYMEN*, (permit me to speak plainly) are not you the most ungrateful of all human Beings, in that you have derived the whole of your present *peculiar light, information, or philosophy*, (call it which you will) from the writings of the *Old and New Testaments*, and then make use of that *light, information, or philosophy*,  
to

*DR. CLARKE's Book on the Truth and Certainty of the Christian Religion*; and then let him say, whether all who believe in the *SAVIOUR* of the world, are weak and credulous persons. Perhaps a piece of more rational and conclusive argumentation was never presented to the consideration of mankind.

to discredit those *Writings*, and to make them ridiculous among mankind? If we want to know what pure nature can teach, we must divest ourselves of all our present ideas, collected from the writings of the *Sacred Code*, and learn our religion from the *Pagan page alone*. The most eminent of them, however, saw and lamented their want of what you now so fastidiously reject.\*

- " Pure PLATO! how had thy chaste spirit hail'd
- " A faith so fitted to thy moral sense!
- " What hadst thou felt, to see the fair romance
- " Of high imagination, the bright dream
- " Of thy pure fancy more than realiz'd!
- " O sweet enthusiast! thou hadst bless'd a scheme
- " Fair, good, and perfect. How had thy rapt soul
- " Caught fire, and burnt with a diviner flame!
- " For ev'n thy fair idea ne'er conceiv'd
- " Such plenitude of love, such boundless bliss,
- " As DEITY made visible to sense."

Excellence of composition we know may be produced in great abundance, from the works of these ancient *Heathens*; but we call upon you to shew us any thing fit to be compared with various of the compositions contained in the *Bible*. You have no *History* so ancient, so important, so instructive, so entertaining, so well written;\* no *Poetry* so sublime; no *Eloquence* so noble and persuasive; no *Proverbs* so laconic, so divine, so useful; no *Morality* so pure

\* One of the finest and most important passages in all *Heathen* antiquity is that of PLATO, where he introduces SOCRATES speaking of some *divine teacher* of whom he was in expectation, and of the mist which is naturally upon the mind of man, which was to be removed by that teacher. "He is one," says SOCRATES, "who has now a concern for us."—"He is a person that has a wonderful readiness and willingness to take away the mist from the mind of man, and to enable us to distinguish rightly between good and evil." See his second ALCIBIADES.

\* Bishop HALL says, "I durst appeal to the judgment of a carnal reader (let him not be prejudiced) that there is no history so pleasant as the sacred; for should we even set aside the majesty of the Inditer, none can compare with it for magnificence, and the antiquity of the matter; the sweetness of compiling; and the strange variety of memorable occurrences."

pure and perfective of human nature; no *System* of the intellectual world so rational. We challenge you, MY COUNTRYMEN, we dare you to come forward, and shew us any thing of equal excellence in all the authors of antiquity, or among all the stores of modern refinement.† You ought then to be ashamed of your conduct, in treating with such indignity and sovereign contempt, writings which were never excelled, never equalled; and which, it is probable, you have never given yourselves time *thoroughly* to understand. Your conduct herein is extremely culpable, and what cannot be justified, either on the principles of *religion* or *philosophy*. Any man possessed of one grain of modesty, and gratitude to heaven, could not help seeing the impropriety of it. A timely attention to one of SOLOMON's *jest*† might do all such persons everlasting good:—*Judgments are prepared for scorers, and stripes for the back of fools!* How different are the opinions of your Master THOMAS PAINE, and Sir WILLIAM JONES, concerning the *Sacred Writings*? The former, who has betrayed the most palpable ignorance, says all manner of evil against them; while the latter, who was an all-accomplished scholar, seems at a loss how sufficiently to express the sense he had of their importance. “I have *regularly* and *attentively* read the *Holy Scriptures*,” says this great *Lawyer*, “and am of opinion, this volume, independent of its divine origin, contains more sublimity and beauty, more pure morality, more important

† If any person, who takes up this pamphlet, wishes to be informed where he may find the literary beauties of *Holy Scripture* pointed out to him, let him know, that BOYLE on the *Style of Scripture*—BLACKWALL's *Sacred Classics*—and Bishop LOWTH's *Prælectiones*, are all very valuable in this way.—HERVEY's *Works* contain many beautiful specimens of sacred criticism.—SMITH's *LONGINUS*—BLAIR's *Lectures*—ROLLIN's *Belles Lettres*—WEALD's *Christian Orator*—and the second volume of the *Adventurer*—all contain several good illustrations.—Some instances of the same kind will be met with in the *Spectator* and *Guardian*.—Many of these illustrations of the beauties of *Scripture* are collected into one view in the second vol. of SIMPSON's *Sacred Literature*.

† THOMAS PAINE, by way of shewing his wit, calls SOLOMON's *Proverbs* a *jest book*.



“portant history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they may have been composed.”†

And is it not strange, that these contemptible writers, as THOMAS PAINE affects to consider them, should excel all mankind in every sort of composition?

If then, MY COUNTRYMEN, you find yourselves incapable of receiving the *Bible* as a book written by inspiration for the instruction and salvation of mankind, you will do yourselves a very serious injury by exploding it in every other point of view. Read it, at least, if it is only as a collection of compositions more ancient, more curious, more excellent, more entertaining, and more important, than any other extant. This is a merit you must allow it to possess, if your mind is ever so little improved in literary attainments. And if this is not your situation, you are ill qualified to judge of the truth or falsehood of a book, which claims derivation from heaven. We have known several good scholars who used to read the *Sacred Code*, as we esteem it, merely as a book of entertainment. We have known others, who have read it to raise and sublime their minds. Some read it for its history, some for its poetry, some for its eloquence, some for its morality, some for its maxims, some for its sublime views of the SUPREME BEING, some for the inimitable examples it affords us of virtue and vice. Be it then true or false, as a system of *Divine Revelation*, let it have its due praise, and hold the rank among books to which it is so justly entitled. Give every author the honour due unto him; and sing with our great *epic Bard*:

---

“ Yet not the more  
“ Cease I to wander, where the *Muses* haunt

Clear

† The beauties of composition to be met with in the *Sacred Writings* are beyond all praise. It is a neglect unpardonable in *classical* schools, that they are not read there, as the standard of good taste, and of fine writing, as well as of sound morals and religion.—If they abound with such numerous specimens of noble composition in the most literal of all translations, what must they be in the original?

- " Clear spring, or shady grove, or sunny hill,  
 " Smit with the love of *sacred song* ; but chief  
 " Thee, *Sion*, and the flow'ry brooks beneath  
 " That wash thy hallow'd feet, and warbling flow,  
 " Nightly I visit."

This book, which you are unhappy enough to despise, abounds, we have already observed, with all the various beauties of the *Greek* and *Roman* classics, and in a much higher degree of perfection. It consists, not merely of a collection of chapters, and verses, and distinct aphorisms on trivial subjects, as too many are apt to conceive ; but is, as it were, one grand *Epic* composition, forming sixty six books, of unequal lengths, and various importance. As the sun, moon, planets, and comets, make one system, and are each of them necessary to the harmony of the whole ; so the different books of the *Sacred Code*, though separately considered, and taken out of their connection, may appear unimportant ; yet as parts of one large and complicated system, they are all necessary, useful, or convenient to the perfection of the whole. And though the *time* is longer than is usually admitted in compositions of the *Epic* kind, its beginning being with the birth, and its end with the close of Nature itself ; yet it should be remembered, that even this circumstance is perfectly consistent with the rest of the adorable plan ; *a thousand years being with the LORD as one day, and one day as a thousand years*. The *Action* of it too, is *one, entire*, and the *greatest* that can be conceived. All the Beings in the universe, of which we have any knowledge, are concerned in the *Drama*.\* The design of it is to display the perfections of the adorable *Creator* ; to rescue the human race from total misery and ruin ; and to form us, by *example*, to glory, honour, and immortality. The *Epic* opens in a mild and calm sublimity, with the *creation* of the world itself. It is carried on with an astonishing variety of incidents, and unparalleled simplicity and majesty of language. The least and most trivial *episodes*, or under-  
actions

\* See DRYDEN's *Essays on the Belles Lettres*.

actions, which are interwoven in it, are parts either necessary, or convenient, to forward the main design: either so necessary, that without them the work must be imperfect, or so convenient, that no others can be imagined more suitable to the place in which they are. And it closes with a book, or, to keep up the figure, with a scene, the most solemn, majestic, and sublime, that ever was composed by any author, sacred or profane.

“The human mind,” saith one of the best of judges, “can conceive nothing more elevated, more grand, more glowing, more beautiful, and more elegant, than what we meet with in the *Sacred Writings* of the *Hebrew bards*. The almost ineffable sublimity of the subjects they treat upon is fully equalled by the energy of the language, and the dignity of the style. Some of these writings too, exceed in antiquity the fabulous ages of *Greece*, as much as in sublimity they are superior to the most finished productions of that celebrated people.”\* *MOSES*, for instance, stands unrivalled by the best of them both as a *Poet*, *Orator*, and *Historian*: *DAVID* as a *Poet* and *Musician*: *SOLOMON* as a *Moralist*, *Naturalist*, and *Pastoral* writer: *JEREMIAH*, *EZEKIEL*, *NAHUM*, *JOEL*, and some other of the *Minor Prophets*, as *Orators*, or *Poets*, or both: *HOMER* and *VIRGIL* must yield the palm to *JOB* for true sublime: *ISAIAH* excels all the world in almost every kind of composition: the four *Evangelists* are eminent as *Orators* and *Historians*: *ST. PETER* and *ST. JAMES*, *ST. LUKE* and *ST. JOHN*, as authors of no ordinary rank; and *ST. PAUL* as the most sublime of *Writers* and eloquent of *Orators*. All these eulogiums upon the sacred penmen, are spoken of them merely as *Authors*, without the smallest view to their higher order as inspired writers, and messengers of the *LORD* of *Hosfs*. If this last consideration be taken into the account, and added to the former, what an all-important book must the *Bible* be? what a blessing to mankind? Language cannot express the value of it. If the exhortation

\* Lowth's *Prælectiones*.



tation of a late noble author, as improperly applied to the *Grecian* bard, were applied to this inestimable volume, it would be used with the strictest propriety and decorum:

“ Read God’s *Word* once, and you can read no more ;

“ For all books else appear so mean, so poor,

“ Verse will seem prose : but still persist to read,

“ And God’s *Word* will be all the books you need.

In short, MY COUNTRYMEN, the *Bible* abounds with a vast variety of matter, a confused magnificence above all order ; and is the fittest book in the world to be the standard of doctrines, and the model of good writing. We defy all the *Sons of Infidelity* to shew us any thing like it, or second to it. Where will you meet with such a number of instructive *Proverbs*— fervent *Prayers*—sublime *Songs*—beneficent *Miracles*—apposite *Parables*—infallible *Prophecies*\*—affectionate *Epistles*—eloquent *Orations*—instructive *Histories*—pure *Laws*—rich *Promises*—awful *Denunciations*—useful *Ensamples*, as are set before us in this richly-fraught magazine of all true excellence in matter and composition, the *Holy Bible* ? We may say with *Propertius*, on another occasion,

Cedite, *Romani* scriptores ; cedite, *Græci* : \*

And

\* A valuable Correspondent, speaking of the *prophetic Scriptures*, expresses himself in the following manner :—“ Next to Astronomy, few subjects expand the human mind more, than the view, which *prophecy* opens to us of the government of the GREAT KING. To see the vast mass of materials, kingdoms, and centuries, in motion, only to the accomplishment of his purposes : To see refractory man employed to preserve the harmony of his designs ; and the disorderly passions, while apparently working solely in their own narrow circle, ignorantly advancing the fulfilment of his determinations ! This is a study delightfully interesting, and which, in common with the contemplation of all the GREAT CREATOR’S doings, elevates the mind above the oppression of human cares and sorrows, and seems to leave her in that serenity of admiration, which one may imagine an imperfect foretaste of part of the employment and happiness of angels.

\* Let both the Greek and Roman authors yield the palm to the *Sacred Writers*.

And recommend to the *Gentleman*, the *Scholar*, and the *Philosopher*, as well as to the illiterate *Christian*, the daily perusal of the *Bible*, with infinitely greater propriety, than ever *HORACE* did to the learned *Romans* the study of the *Grecian* models :

Nocturnâ versate manu, versate diurnâ. †

There is another circumstance, MY COUNTRYMEN, I beg leave to submit to your consideration, which is, that though there are several of your *unbelieving* brethren, who are men of considerable natural abilities, of some learning, and of decent morals, yet there are not a few among *you*, as among *us*, who are profane and debauched in no small degree; and who, therefore, are not capable of being reasoned with upon any religious topic whatever. These are a disgrace to any cause. And the more zealously they avow their party the less honourable it is to that party. Such men are little raised above the brutes that perish, being *earthly, sensual, devilish*. Let them but eat, drink, sleep, and indulge the basest passions of the human frame, they ask no more, they look no higher. — To intellectual and refined enjoyments they are strangers. Of literary gratifications they know little. For moral and religious pleasures they have no taste. Immortal expectations, which exalt and enoble the mind of man, they are willing to forgo. The language of their sensual souls, which are brutalized with indulgence, is no other than that of the ancient *Epicureans*:—*Let us eat and drink; for to-morrow we die*. And did they die to-morrow, the public would have no great loss of them: could they make good their hopes, that death is an eternal cessation from sensibility, they themselves would sustain no material inconvenience. The best they can expect, is, to cease to be: a consummation, for such characters, devoutly to be wished!

These are the men, however, who make the greatest noise, and most violently oppose the *Religion* of the *Son of GOD* and the *Sacred Writings*!

It

† Read therein by day, meditate by night.

It is an honour to that *Religion*, and those *Writings*, that such men are Infidels, and avow their *Unbelief* in the face of the world ! May every *unreasonable and immoral* man do the same !

After all, MY COUNTRYMEN, if every thing besides in these papers shall be despised by you, let the several examples herein recorded have their due weight upon your minds. If there is importance in any thing, it is usually to be found in the sentiments and behaviour of men, when they draw near the close of their earthly existence.

“ Men may live fools ; but fools they cannot die.”

We may, indeed, be hardened in our sins, when that event draws nigh. We may brave it out against death. We may set at defiance all the threats of heaven. But, *usually*, we discover certain symptoms, even here, of what our future destiny is like to be. Fear, horror, indifference, hope, trust, faith, reliance, joy, will all more or less prevail, according as the state of our minds shall be, in those solemn moments, when death is making his approach. So it was in the several cases we have recorded in these pages. And the time is not at any great distance when we too, must bear our final testimony ; when the scene of life shall close ; and our eternal state commence. If so,

“ Nothing is worth a thought beneath,

“ But how we may escape the death,

“ That never, never dies !

“ How make our own election sure,

“ And, when we fall on earth, secure

“ A mansion in the skies.”

If you are hardy enough to reject the scriptural representations of future misery, give credit, at least, to your own bible, the writings of the most respectable of the *Heathen*. They had their *Elysium* and *Tartarus* as we our *Heaven* and *Hell*. Nor was there ever any religious institution, which held not out promises of reward to the obedient, and threatenings of punishment to the disobedient. Indeed, every government, whether human or divine,



vine, must naturally and necessarily do it, or there is an end to all order. Every law must have its sanction. Accordingly, we find HOMER, PLATO, VIRGIL,\* and others, have said every thing that is horrible concerning the future misery of lost souls. Our great ENGLISH Dramatist, who has copied from their writings, shall speak their opinions:

- “ Ay, but to die, and go we know not where ;
- “ To lie in cold obstruction, and to rot ;
- “ This sensible warm motion to become
- “ A kneaded clod ; and the delighted spirit
- “ To bathe in fiery floods, or to reside
- “ In thrilling regions of thick-ribbed ice ;
- “ To be imprison'd in the viewless winds,
- “ And blown with restless violence round about
- “ The pendant world ; or to be worse than worst
- “ Of those, that lawless and incertain thoughts
- “ Imagine howling : 'Tis too horrible !
- “ The weariest and most loathed worldly life,
- “ That age, ache, penury, imprisonment,
- “ Can lay on nature, is a paradise
- “ To what we fear of death.”

If this, or any thing like this, is to be the future destiny of a certain class of our fellow-creatures, we shall gain little by rejecting the *Gospel* representations. We shall be extremely unwise to suffer our probationary period to pass away unimproved. If our race be indeed in a state of moral ruin; if the ALMIGHTY hath devised means for our recovery ; if, among other messengers, he hath sent a person higher than the heavens to be our REDEEMER;† we

\* The reader will find an account of the rewards of the righteous, and the punishments of the wicked, in HOMER's fourth and eleventh books of his *Odyssey* ; in PLATO's *Phædon*, or *Dialogue on the immortality of the soul* ; and in the sixth book of VIRGIL's *Aeneis*.

† For a very clear and satisfactory defence of the doctrine of redemption by JESUS CHRIST see the first vol. of Bishop PORTEUS's *Sermons*, discourse the tenth, and vol. 2. discourses the second and third ; and that he is the real and proper SON of GOD see the 14th discourse of the same volume. The reader who remains unconvinced after con-

we shall be strangely wanting to ourselves, if we treat this glorious person, and the doctrines of salvation he hath taught, with neglect or contempt. At all events, therefore, let us examine well the ground upon which we stand. Negligence, in such a cause, is nearly as culpable as contempt. And be it never forgotten, that, on every system, a strictly moral, and religious conduct, is the duty, the interest, the felicity of all reasonable Beings. What an idiot must that man be, who rejects his SAVIOUR, his *Bible*, and all his immortal expectations, because of some chronological, genealogical, or geographical difficulties in the records of his salvation; which he cannot reconcile to the full satisfaction of his mind? I had almost said, if the *Bible* were as full of blunders, contradictions, and absurdities, as the *Koran* of MAHOMET, yet might JESUS be a prophet sent from God. The reality of his mission does by no means depend upon the validity of the *Scriptures*,\* though the *Scriptures* are as genuine and authentic as if all depended upon them.

Be wise, therefore, MY COUNTRYMEN, to know the time of your visitation. Make the most of your little span of life. Seek *Truth* with modesty and humility, with patience and perseverance, and follow wheresoever it leads the

Considering the various arguments advanced by the above learned and amiable *Prelate* will probably resist every thing that can be said by any other writer. If, however, he is desirous of seeing the matter fairly argued between *Christianity* and *Deism*, let him have recourse to a volume of *Sermons* preached at the *Temple Church* by *Bishop SHERLOCK*. I myself remember this book to have convinced a determined *Deist*, who is now an eminent instrument in the hands of *Providence* for the conversion of others. I would, therefore, to all such use the words of AUGUSTINE—*Tolle et lege; tolle et lege*.

\* If we have any doubts concerning the truth of the *Gospel* of CHRIST, it would be but fair to examine carefully all the other religions that now are, or that ever were, in the world, and compare them impartially—not with *Christianity* as established in the several countries of *Europe*—but—with the pure, unmixed *Gospel*, as taught by our SAVIOUR, and left on record in the *New Testament*, and then give the preference to that which is most excellent. If the reader is disposed to make this survey, he will find some assistance in J. STEPHENS Esqr's. book on the *Principles of the Christian Religion* compared with those of all the other *Religions and Systems of Philosophy*, which have hitherto appeared in the world.

the way. Take the safe side. Believe in CHRIST, if you can. Believe as far as you can. Examine every principle step by step. And should the evidence for *Infidelity* fall ever so little short of demonstration, if you act a reasonable part, you will believe in JESUS, because infinite danger presses on this side, and no danger whatever on the side of faith and obedience. Submit, then, to his easy and delightful yoke. *His ways, (make but fair trial of them) you will always find to be, way of pleasantness, and all his paths to be paths of peace.\** In our opinion, and in the opinion of all wise and good men of every age and nation:

- " 'Tis Religion that must give
- " Sweetest pleasures while we live ;
- " 'Tis Religion must supply
- " Solid comfort when we die :
- " After death its joys shall be
- " Lasting as eternity."†

\* For a view of the pleasures and cheerfulness of the religion of JESUS, see Bishop PORTEUS's *Sermons*, vol. 2. p. 1.

\* Though *Infidelity* is making its way rapidly among the nations, and among all orders of men, yet is the cause of the Gospel by no means desperate. The Europeans in the *East Indies* are said to be almost universally *Infidels*. The state of *France* is too well known. The same spirit is running through *America*. THOMAS PAINE has sent over among them, it is said, 14,000 copies of his deistical publications. But though every possible effort is making to establish the reign of *Infidelity*, there are equal efforts at least, I think, making by good men of all denominations, for the propagation of evangelical truth. The conflict is severe. But it is easy to see how the contest will terminate. Let every man that is on the LORD's side come forward, and avow himself a friend of the despised Nazarene, in opposition to all the powers of earth and hell. *Curse ye Meroz, said the Angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.* When one considers the present situation of the great bulk of mankind, whose heart does not burn within him to contribute something towards evangelizing the nations? The inhabitants of the world are said to amount at this time to about 731 millions; of whom 420 millions are *Pagans*; 130 millions *Mahometans*; 100 millions *Catholics*; 44 millions *Protestants*; 30 millions of the *Greek and Armenian churches*; and 7 millions *Jews*. Is not this view of things a loud call to the friends of the Gospel to use every possible means to promote the spread of it among the nations?



If, however, after your most serious and conscientious  
H endeavours,

*4—If any man love not the LORD JESUS CHRIST, let him be accursed,* is the language of inspiration. Are we in no danger then from that spirit of slumber which overspreads our minds? Ought not every man, who has any concern for his own future happiness, to lend an helping hand to promote the salvation of the many millions of souls, who now sit in darkness, and in the region and shadow of death? The Moravians, above all other people upon earth, have herein the greatest merit. That small, and, in some respects, obscure *Sect*, have done more to spread the honour of the *REDEEMER'S* name among barbarous nations, than all the *Protestants* in *Christendom*. These worthy people begun their missions in the year 1732, and have now, in different parts of the world, and those several of them the most unpropitious, no less than 26 Settlements. In these Settlements near 140 Missionaries are employed in superintending about 23,000 converts from the *Heathen*!

A Swedish mission was undertaken to the *Susquebanah* river in *America* in the year 1697, by three persons, but with little success.

The King of *Denmark* sent out two persons in the year 1705 to *Tranquebar* on the coast of *Coromandel*, which mission has been continued to the present time with considerable advantage to the cause of *CHRIST* in that part of the world.

The *Society* for propagating the Gospel in foreign parts, and that for promoting *Christian Knowledge* in the *Highlands* and *Islands* of *Scotland*, were both begun about the year 1701, and have both been extremely useful in spreading the knowledge of the *REDEEMER'S* name. *America* is particularly indebted to these two Societies.

The *Society* for promoting *Christian Knowledge* was begun in the year 1698, and has been carried forward with considerable spirit for near one whole century. At present they have six Missionaries in the *East Indies*, and one in the islands of *Scilly*. From these Missionaries some very pleasing accounts have been published in the several annual reports. The efforts of this honourable *Society* have been very considerable also in the distribution of *Bibles* and other religious books of various descriptions. The *Bibles* sent out the last three years averaged 5,228 each year, the *New Testaments* and *Psalters* 9,333, *Common Prayers* 9,738, other bound books 10,562, and small *Tracts* 69,754. A charity of a most extensive, valuable, and important nature! But, a principal object with this *Society*, is the education of poor children. And in this, as well as in the distribution of books they excel any thing that ever was in the world. Let their annual meeting at *St. PAUL'S* bear witness. See the Reports for an account of their extraordinary exertions in the propagation of religious knowledge.

The *Baptists* in this country have lately sent out two persons to the *East Indies*, but the fruit of their labours does not yet appear to be considerable. The mission is in its infancy. We are informed by them, that the *Europeans* in that country are very generally in a state of *Infidelity*. This confirms what has been said by the natives in broken *English*: "*Christian religion—Devil religion! Christian much drunk—*

endeavours, you are not able to find satisfactory evidence, that

"*Christian* much do wrong, much beat, much abuse others."—The natives are apt to say in making their bargains—"What, dost thou think me a *Christian*, that I would go about to deceive thee?" "It is a sad sight," says one of the first Missionaries, "to behold a drunken *Christian*, and a sober *Indian*; a temperate *Indian*, and a *Christian* given up to his appetite; an *Indian* that is just and square in his dealing, a *Christian* not so. O what a sad thing it is for *Christians*, to come short of *Indians*, even in *morality*! to come short of those, who themselves believe, to come short of heaven!"

Considerable effects also may be expected to arise from the two Settlements on the coasts of *Africa* and *New Holland*. The expectation will appear rational, if we compare *America* two or three centuries ago, with what it is at the present period.

The *Methodist* connection, under the direction of the Rev. Dr. Coke, has been considerably successful in winning souls to *CHRIST* in the *West Indies*. In the year 1794, they had upwards of a dozen Preachers employed in the different islands, and near 8,000 *Blacks* in society, besides others of different descriptions.

The *Missionary Society* in *London* have taken up the deplorable situation of the *Heathen* nations with great spirit; and present prospects are very promising. How far it may please the great HEAD of the church to succeed their endeavours in behalf of the *Heathen*, remains yet to be proved. But be this as it may, the persons concerned shall not lose their reward. The attempt is honourable. Every believer in *CHRIST* *Jesus* should throw his mite into one or other of these treasuries of heaven. More noble still, however, is he, who, laying aside all party prejudices, and narrow plans of human policy, contributes, according to his ability, to every scheme set on foot for the salvation of his fellow-creatures, and the advancement of the *REDEEMER*'s kingdom. I cannot conceive how any man, who professes to believe in the name of *CHRIST*, can be at rest in his spirit, without making some effort to advance the honour of his name. It is a black mark upon him. *Woe unto them that are at ease in Zion—that put far away the evil day—that lie upon beds of ivory, that stretch themselves upon their couches, that eat the lambs out of the flock, and the calves out of the midst of the stall—that chant to the sound of the viol—that drink wine in bowls—but they are not grieved for the affliction of JOSEPH.*

Thanks be to *GOD*, that though a spirit of *Infidelity* is rapidly spreading itself through the old rotten churches of *Europe*, yet there is a fire kindled in the hearts of thousands that shall never be extinguished, till all the ends of the earth have seen the salvation of our *GOD*. A missionary spirit is beginning to shew itself, all through *England*, *Scotland*, *Germany*, and *America*, which shall finally diffuse itself through every nation under heaven.

Why do not our *Unbelieving* countrymen form societies, and send out missionaries to convert the nations to pure *Deism*? If they are in earnest, and if they consider their principles as the only true and important ones, they certainly ought so to do, or else they fall under divine condemnation.

that CHRIST came from God; you must allow at least, with ROUSSEAU, he was an extraordinary man; one of the first characters that ever appeared upon earth: See then that you blaspheme not his name; treat his cause and interest in the world with respect; walk according to the best light you have; be virtuous in your own way, and do all you can—not to make converts to *Infidelity*—(because when men commence *Infidels*, they usually become immoral) but to lead your fellow-men into the paths of piety and virtue, under some denomination or other. If, indeed, you can fairly, by *sound* argument, and *solid* evidence, explode the divine authority of the *Gospel*, we are so far from being afraid of consequences, that we call upon you to do it.—May my heart be indissolubly chained to the chariot of truth, and follow eternally wheresoever she leads the way!—Try then what you can do. Exert all your talents. Call forth every latent power of the mind. Bring out your stores of ancient and modern lore. But—no ridicule! no laughter! no sneers! The occasion is too great and serious. Come forward, rather, in all the dignity of good sense, in all the majesty of conscious integrity, in all the zeal which the love of truth inspires, furnished with languages, knowledge, experience, observation, and either honourably overthrow the cause of the *Gospel*, which we assuredly deem the cause of truth; or like JENYNS and PRINGLE, on the seventeenth and eighteenth pages, openly acknowledge that you are convinced and conquered. This would be manly. This would be acting in a manner worthy the character of *Lovers of truth*. And on such men the God of *truth* himself would look down from heaven well pleased.

But, if you do already see reason to believe in the Son of God; or if at any future period you should find cause so to do, take heed that you imbibe the true, noble, liberal, benevolent spirit of the *Gospel*, in all its purity and extent. Be not ashamed either of its doctrines or precepts. *Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* Endeavour to be uniformly and conscientiously, inwardly and outwardly, re-



ligious.† Lay aside, as much as may be, all other thoughts and concerns, and let the pardon of your sins, the justification of your persons, the purification of your natures, and the salvation of your souls, be the grand business and aim of your life. Every thing within you, and every thing without you, will oppose this great regenerating process of religion. Remember, however, this is your main concern in the world. One thing alone is truly needful. Secure this, and every thing beside is safe.

" This

† There is need, in this time of general discontent, to call the attention of all good men to the obligations we are under, to be *dutiful* and *loyal* subjects. The *Scripture* is decisive, that as we are to *fear* God, so are we to *honour* the *King*. But, setting  *duty* aside, *self-interest*, if duly consulted, would induce every man to obey the civil government of the happy country in which we live. We have much to lose, little to gain, by any change that might take place. The ruin brought upon *France*, may satisfy any man, how dangerous a thing it is, to embark in public contentions, and disturb the regular order of things. If the experience of our neighbours will not determine us to peaceable and temperate measures among ourselves, we should do well to look back to the reign of the first *Charles*, when the three kingdoms were convulsed for seven years together from one end to another. Besides the many thousands of private men who fell in the bloody fray, the many millions of money that were spent, and the numerous families that were ruined, there were slain 17 *Earls* and *Lords*, 45 *Knights* and *Baronets*—55 *Colonels*—42 *Lieutenant Colonels*—53 *Majors*—138 *Captains*—30 *Gentlemen Volunteers*—with about 30 others, who were either beheaded, or died in prison.—The spirit of the times was much the same as hath for these several years prevailed in *France*; nor were the clergy treated with much more humanity; 8 or 10,000 of them being turned out of their Livings. See Walker's *Sufferings of the Clergy*, p. 198—200. And if any convulsion should take place again in this country, I do not conceive that we should be much more humane towards each other, than people have been in cases of a similar nature. He was no inexperienced man who said—*The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.*

When the *Almighty* intends to punish us effectually, he will deprive us of wisdom, and set us at loggerheads one with another. The consequence will be, ruin to the present race of *Englishmen*. If with the above two dreadful examples before us, we suffer a party spirit to drive us to extremities, we shall deserve all we can suffer. See the seventh chapter of *Ezekiel*. Were we united and religious we might defy the world.

" This done, the poorest can no wants endure ;

" And this not done, the richest must be poor."

*Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life.—Seek ye first the kingdom of GOD, and his righteousness, and all necessary things shall be added unto you.* If you are ever so rich, great, wise, learned, honourable; if you are not at the same time substantially and experimentally religious, you are a miserable man. Do you want proof of this? Look inward, and look forward to the close of life; or turn back, and impartially consider the experience of the several persons, whose declarations we have recorded in the beginning of this treatise. Compare them, weigh them, discriminate their characters; reject what is base and unworthy your attention, take alarm at the warnings of the dying penitents, and resolve, by the grace of GOD, to have a name and a place among his people. Let others despise and neglect the *Sacred Writings*, as the humour shall lead, do you be much in the perusal of them. Let them dwell in you richly. They will make you happy in your own soul, and wise unto salvation. Search them, dig in them, scrutinize them, let your daily delight be in them. It is the engrafted *Word*, and the *Word* of GOD's grace alone, which is able to build us up in faith and love, and save our souls alive. Read it, therefore, as the *Word* of GOD. Read it with religious views. Read it with constant prayer to HEAVEN for divine illumination; and, as often as convenient, get upon your knees in secret with the *Bible* spread before you, and, be assured, you shall experience such sublime and ravishing delights, as the most happy and prosperous worldly men are utter strangers to, and as you yourselves can have no proper conception of, till you have made the experiment. Were I permitted to give my last *dying* advice to the *dearest friend* I have in the world, it would be the same which DR. JOHNSON gave to his friend SIR JOSHUA REY-

H 3

NOLDS—

\* *Monsieur De RENTY*, a French nobleman, used to read three chapters a day, with his head uncovered, and on his bended knees.

**NOLDS—READ YOUR BIBLE†:—**I only should add as above—Read it *daily* upon your *knees* with fervent *prayer* for divine illumination; and *rest not*, till you have imbibed the spirit of it into the very frame and constitution of your soul, and transcribed the precepts and example of Jesus into every part of your daily deportment in life.

This should be the last *dying* advice, I say, which I would give to the *tenderest friend* I have upon earth. And, if I should have no other opportunity permitted me, I here leave it on record, in direct opposition to the obloquy of the irreligious, and unbelieving world, as a legacy to my *friends*, and the *people* among whom I have gone preaching the *Gospel*, of more real intrinsic value, than thousands of gold and silver:—**READ YOUR BIBLES, AND READ TILL YOU LOVE TO READ. PRAY DAILY OVER THEM, AND PRAY TILL YOU LOVE TO PRAY.** When the *Scriptures* and *Prayer* become delightful, and the time spent therein seems soon expired, then may you humbly suppose you have made some proficiency in the divine life. But, if you can spend whole days together, without refreshing your soul with some portion of the *Holy Writings*; if you feel yourselves cold, remiss, and negligent in private prayer; or if, when you read the *Scriptures*, and retire for devotion, you have little or no taste for the heavenly employ, but it appears irksome and disagreeable, and the time spent therein tedious and wearisome, you may be assured, let your professions be what they may, and the sermons you hear

† This great man himself read the *Bible* too little, and other books too much. This, and associating frequently with men of little or no religion, were the main causes of his great *leanness* of soul, and fear of death all through life. He was, indeed, an extraordinary man, and an admirable judge of good writing. In the second vol. of his *Lives of the Poets*, p. 110, he speaks of DRYDEN's *Dialogue on the Drama*, as one of the finest prose compositions in the *English* language: and at the 152 page of the same vol. he says, DRYDEN's *Poem* on the death of Mrs. KILLIGREW, is the noblest *Ode* our language has ever produced. In the third vol. p. 62d. he tells us the most poetical paragraph in the whole mass of *English* poetry is in CONGREVE's *Mourning Bride*. And in the fourth vol. p. 181st. he declares one of the finest similes in all *English* poetry is that of the *Student's* progress in the sciences in POPE's *Essay on Criticism*, line 215—232.



hear ever so numerous, or ever so excellent, your soul is either wholly dead to things divine, or you are in a backsliding and dangerous condition.

Various instances might be produced of persons, who, when they approached the close of life, bitterly lamented their neglect of the *Sacred Volume*.<sup>\*</sup> And numerous are the examples of persons in all ages, who have spent much of their time in perusing that *most unparalleled Book*. MOSES, ISAIAH, and MALACHI,<sup>†</sup> enjoin it upon all the *Jews*, young and old. God himself commands the duty to JOSHUA. It was the constant practice of DAVID through life. And there is reason to suppose that JESUS CHRIST spent most of his leisure in this manner. Both he, and his disciple ST. PAUL, recommend the employ to every *Christian*. TIMOTHY was trained from his childhood in this way. And the BEREANS are spoken of as being *more noble* than others, because they searched the *Scriptures* daily. The primitive *Christians* were intimately acquainted with the *Sacred Writings*, and generally carried a *Bible* about them, making it their companion wherever they went. And such was their affection for it, that many of them have been found buried with the *Gospel* laying on their breasts. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart; some of whom made surprizing proficiency.

At the time of the *Reformation* also, after the *Bible* had been buried under the rubbish of human ordinances for many ages, the people in this country were extremely eager to read and hear the *Holy Scriptures*. They were received with inexpressible joy. Bishop RIDLEY and others could repeat large parts of them without book. The learned JOSHUA BARNES sometime afterwards, is said to have read a small pocket *Bible*, that he usually carried about him a hundred and twenty times over, at leisure hours. BEZA, at upwards of eighty years of age, could repeat the whole of ST. PAUL's *epistles*, in the original Greek,

<sup>\*</sup> See the cases of SALMASIUS and HERVEY on the 22d. and 30th. pages.

<sup>†</sup> See Deut. 6. 6—9; Is. 8. 20; Mal. 4. 4.

*Greek*, and all the *Psalms* in *Hebrew*. And more lately, the celebrated WITSIUS could recite almost any passage of *Scripture* in its proper language, together with its context, and the criticisms of the best commentators. MR. WILLIAM GOUGE tied himself to read fifteen chapters in the *Bible* daily. Lady FRANCES HOBART read the *Psalms* over twelve times every year, the *New Testament* thrice, and the other part of the *Old Testament* once; SUSANNA, Countess of *Suffolk*, for the last seven years of her life read the whole *Bible* over twice annually. And the late Rev. WILLIAM ROMAINE studied nothing else but the *Bible* for the last thirty or forty years of his life.\*

All these examples, from ancients and moderns, are produced in this place, to encourage the serious believer to abound in this divine employ, for the comfort and edification of his own mind. The more intimately we are acquainted with these writings, the more fully shall we be persuaded of their incomparable excellency. The scheme of redemption therein exhibited, is most worthy of acceptation, admirably calculated to make all mankind virtuous and happy, could all mankind see its excellence, feel its necessity, and submit to its righteous requirements. Far are we from wishing you to pay a blind submission to every thing that goes under the name of *Religion*. Very far are we from desiring you to believe as we believe, or to act in every respect as we think right to act. Prize the liberty wherewith God hath providentially made you free. Use your own reason, but use it soberly. Beware of vain and spurious pretensions. Be upon your guard against a sophistical *Philosophy*, the fashionable folly of the present day. To sound *Philosophy* we have no objection; but when a spurious kind of wisdom, falsely called *Philosophy*, would rob us of our *Bible*,† to which we are all more indebted than we are willing to confess, we must say of it as

CICERO

\* Consult the 2d. vol. of SIMPSON'S *Sacred Literature* for a number of similar instances.

† The best *Bible* for religious purposes, I have long found, is our common family *Bible*, with marginal references. Many notes, and much explanation, draw off the attention from the words of God to the words of men. Literary men will, of course, read it in the originals. BISHOP WILSON and JOHN ORTON'S *Bibles* are valuable, the former for private, the latter for both private and family reading.

CICERO said of the *Twelve Tables*:—" Though all  
 " should be offended I will speak what I think. Truly  
 " the little book of the *Twelve Tables* alone, whether  
 " we consider the several chapters, or regard it as the  
 " foundation of all our laws, exceeds the libraries of all the  
 " *Philosophers*, as well in the weight of its authority, as  
 " in the extent of its utility."—

The principles of *natural religion* are all solid, and  
 founded in the reason and relation of things. The *Gospel*  
 of CHRIST is equally solid and rational. It takes in,  
 unites, and confirms every principle of nature, and adds  
 a number of circumstances suited to the fallen condition  
 of man: And it calls upon, it invites, it challenges, it  
 commands us to examine its pretensions with all possible  
 care, accuracy, and severity.

" On argument alone our faith is built."

If the *Gospel* had not been agreeable to the most refined  
 principles of human reason, we should never have found  
 the soundest and most perfect reasoners, that ever appeared  
 upon earth, enlist under its banner. § That it is not uni-  
 versally

\* " Fremant omnes licet, dicam quod sentio : bibliothecas mehercule  
 " omnium philosophorum unus mihi videtur XII. tabularum libellus, si  
 " quis legum fonteis, et capita viderit, et auctoritate pondere, et utilitatis  
 " ubertate superare."

De Oratore, sect. 195.

§ We may add too, that the most active, useful, and benevolent cha-  
 racters in our own more enlightened day have been the firmest believers  
 in the writings of the *Old and New Testaments*. The late JOHN WES-  
 LEY spent his whole life, time, strength, and fortune in spreading the  
 knowledge of CHRIST and his Word. The late JOHN HOWARD,  
*Esq.* was equally active in advancing the same cause, in a way as un-  
 presidented, as it was useful. He was a firm believer in the *Scriptures*,  
 and a very serious and conscientious *Christian*, of the *Baptist* persuasion.

BOLLINBROKE, indeed, tells the world, that " the resurrection of  
 " letters was a fatal period : the *Christian* system has been attacked,  
 " and wounded too, very severely since that time." Page 182. He  
 tells us in another place, " that *Christianity* has been in decay, ever  
 " since the resurrection of letters." Page 185. The late King of  
*Prussia* has the same sentiment : " HOBBS, COLLINS, SHAFTSBURY,  
 " and BOLLINBROKE, in *England*, and their disciples, have given  
 " religion a mortal blow." *Hist. of his own Times*, vol. I. p. 62.

These two great men are mistaken. They confound pure evangelical



versally received, is by no means to be ascribed, either to its want of due evidence, or to its being an irrational scheme; but to causes of a very different nature. *If our GOSPEL be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious GOSPEL of CHRIST should shine unto them.* This view ought to alarm the fears, and rouse the attention of every man living; but especially of our unbelieving and sceptical countrymen. Rejection of the truths of religion is always in the *Sacred Writings*, ascribed to a fault in the *heart and will*, rather than to any defect in the *head*. *Ye will not come unto me, that ye may have life.—If any man will do his will, he shall know of the doctrine whether it be of GOD, or whether I speak of myself.—The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.—The ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.* Say not then, MY FRIENDS, that you would believe if you could. Deceive not yourselves by alledging want of evidence. Tell us no longer of the absurdities and contradictions of *Scripture*. The evidence is ample.† The absurdities will vanish

religion with superstition. The latter we grant, and we glory in the truth, has received a mortal blow; but the former is as unshakeable as the throne of the ETERNAL.

† “Reasonable *Deists* cannot but become *Christians*, where the *Gospel* shines.” These several passages of the *Sacred Writings* account sufficiently well for the *Infidelity* of our several deistical writers. BOLLINGBROKE, VOLTAIRE, GIBBON, PAINE, and most others, of whom I have had any knowledge, seem to have been destitute of the proper state of mind for the investigation of religious truth. “From several conversations,” says the learned BEATTIE, “which it has been my chance to have with *Unbelievers*, I have learned, that ignorance of the nature of our religion, and a disinclination to study both it and its evidence, are to be reckoned among the chief causes of *Infidelity*.”

ALLIX's *Reflections* upon the books of the *Holy Scripture*, contain a large number of valuable thoughts, and should be read in opposition to all the flimsy objections of the above *Deists*. KETT's *Sermons* at the *Bampton Lecture* sufficiently invalidate the sophistry of GIBBON. Much satisfactory light has lately been thrown upon the *Plagues of Egypt* by the learned JACOB BRYANT. The *Old Testament* has been more lately defended against the attacks of THOMAS PAINE by DAVID

vanish, the contradictions will cease, when once your minds are brought into a humble, teachable, and religious frame; when the veil is taken from your hearts, and the scales have fallen from your eyes. Deny yourselves, therefore. Cease to live in sin. Mortify your lusts and passions. Part with the pride of false philosophy. Live in humility, purity, and virtue. Be good moral men, conscientious worshippers of God, upon your own principles, sober enquirers after truth, praying for divine direction, and it will not be long before you become Believers in CHRIST JESUS. No *moral* man can, *rational*ly, wish to reject the *Gospel*, because it is all purity and goodness, and the most powerful means, with which the world was ever favoured, of making us virtuous and good.

---

“ In his blest life

“ I see the path; and in his death the price;

“ And in his great ascent, the proof supreme

“ Of immortality.”

For, whatever was the cause, it is plain in fact, that human reason, unassisted, failed mankind in its great and proper business of morality; and, therefore, I repeat again, he that shall be at the pains of collecting all the moral rules of the ancient *Philosophers*, and compare them with those contained in the *New Testament*, will find them to come infinitely short of the morality delivered by our SAVIOUR, and taught by his *Apostles*. Add to this, that no other religion, which ever was in the world, hath made provision for pardoning the sins of mankind, and restoring us to the divine favour, in a way consistent with the perfections and government of the SUPREME BEING.

You will give these reasonings, O MY COUNTRYMEN, the weight you suppose they deserve. If you seriously and conscientiously think there is nothing in them worthy of your attention, reject them by all means. If  
any

LEVI, a learned Jew, with considerable ability. But of all single books, none, I think, is equal to the admirable *Course of Lectures* by the excellent DR. DODDRIDGE; a work which no inquisitive Christian should be without in his library.

any of you are *convinced* by what is advanced, that you have hitherto been mistaken, in rejecting JESUS CHRIST and his *Gospel*; or if you see ground to *suspect* you may be wrong; let no considerations of shame induce you to deny your *convictions* or *suspensions*. Many men have been mistaken as well as you. I myself have seen reason to change several opinions, which before I had thought founded in truth. Every person, indeed, must naturally and necessarily at first be a stranger to the gospel-redemption. Our efforts, therefore, should be made to become acquainted with it, and to get into the good and right way. If we look back upon the foregoing pages, we shall see that several of the characters there mentioned had been much led astray. Through different means, however, they discovered their error. They acknowledged their fault. They lamented their sin. They laid aside their prepossessions, and sought for the truth with all their skill and abilities. They were convinced in their understanding;\* converted in their hearts; believed in the REDEEMER; obeyed his *Gospel*; and, through infinite and unmerited grace, were eternally saved. Why then should not you pursue the same measures, if you have any suspicions every thing is not with you as it should be? You must allow, if the gospel-account of things be true, it is inconceivably important. Treat it not, therefore, with contempt, neglect, indifference, but examine the matter to the bottom. Follow the example of WEST and LITTLETON on the seventeenth page, and let no man lead you

\* The reader will find a very clear and concise account of the true foundation of all human knowledge in the *Letters* of the celebrated EULER, the greatest mathematician of the present age, to a *German Princess*, vol. 1. Let. 115. p. 511. This extraordinary man, second to none but the immortal NEWTON, was a serious and conscientious *Christian*, and avowed his belief in CHRIST upon all proper occasions. And while his great Master declared that he found "more sure marks" of authenticity in the *Bible*, than in any profane history whatever;" he writes to the above *Princess*, that "the holy life of the *Apostles*, and "of the other primitive *Christians*, appeared to him an irresistible proof "of the truth of the *Christian* religion." Letter 114. For the above declaration of Sir ISAAC NEWTON, see Bishop WATSON's admirable *Apology* for *Christianity* in answer to Mr. GIBBON, Let. 3. p. 287.



you by the nose to destruction, or sneer you out of salvation. Examine the evidence, and, with all simplicity and humility of mind, judge according to that evidence. And if you are finally convinced, that JESUS is the CHRIST, act nobly, confess his name, like ROCHESTER on the nineteenth page, to the teeth of his opposers, and strive, like him, to undo all the mischief you may have been the occasion of to others. Instead of being *Heroes* in wickedness, or ring-leaders in the cause of *Infidelity* (for there are not a few who make a mock at sin, and glory in their shame) let it be your highest ambition to become *Christian Heroes*; \* *Heroes* who can forgive, and love, and bless your enemies; who can conquer the world and all your own degenerate propensities; *Heroes*, whose heads are big only with schemes of mercy and of kindness; whose hands are continually stretched out in prayer and acts of benevolence; and who are never at ease, but in going about doing good to the bodies and souls of men; *Heroes* in whom religion sits, as it were, in triumph, with all the passions in subjection around her; with all the lustre that wisdom, and prudence, and piety, and learning, and good sense, and good breeding, can bestow to make you amiable; *Heroes*, in short, whose daily endeavour is to clothe the naked, to feed the hungry, to visit the sick, to instruct the ignorant, to be a father to the fatherless; a husband to the widow, and a friend to the friendless of all parties and denominations of men. If such is your *Heroism*, the ear will bless when it hears you; the eye will give witness when it sees you; the blessing of him that is ready to perish will come upon you; and the widow's heart will dance in your presence for joy. Simple as this account may seem, it is an *Heroism* which few, comparatively, ever attain to or have any idea of. It will require all your fortitude, and the utmost stretch of your

\* Sir RICHARD STEEL'S *Christian Hero*, is a little book worth the attention of the reader, especially of the reader who is disposed to reject the *Gospel*. It contains an argument to prove, that no principles but those of *Religion* are sufficient to make a great man. In this little book we have a sort of comparison between the characters of CÆsar and CESAR, BRUTUS and CASSIUS, JESUS CHRIST and St. PAUL. These illustrious *Heathens* make but a very poor figure, when placed by the side of these *Christian Heroes*.

your best powers. In pursuing such a line of conduct, in conjunction with your temporal occupation, you will be employed usefully and comfortably while you live, and you will be training up for *the general assembly, and church of the first-born, which are written in heaven*, when you die. *Be strong in the LORD, then, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Fight the good fight of faith, and lay hold on eternal life.* Let the well known advice of the justly celebrated LOCKE, which is both wise and seasonable, be acceptable in your eyes. It will assuredly do you no harm, and, if you pay due attention to it, it will do you eternal good. He himself was an example of his own precepts. For fourteen or fifteen years he applied himself closely to the study of *Holy Scripture*, and employed the last period of his life hardly in any thing beside. He was never weary of admiring the grand views of that *sacred book*, and the just relation of all its parts. He every day made discoveries in it, that gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge among them, that even the day before he died, “ he very particularly exhorted all “ about him to read the *Holy Scriptures*, exalting the love “ which GOD shewed to man, in justifying him by faith in “ JESUS CHRIST, and returning him special thanks for hav- “ ing called him to the knowledge of that DIVINE SA- “ VIOUR.” It has been often repeated too, that, to a person who asked him, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the *Christian* religion, in the full and just extent of it, he replied—“ Let him study the *Holy Scripture*, especially the “ *New Testament*. Therein are contained the words of “ eternal life.—It hath GOD for its author—SALVATION “ for its end—and TRUTH, without any mixture of error, “ for its matter.”\*

And

\* The ingenious and pious LAVATER, after predicting, like Sir ISAAC NEWTON, the general spread of *Infidelity*, thus expresses himself concerning the truth of the *Gospel*: “ If GOD has not spoken and acted “ through CHRIST, then there *never* has been a GOD who hath “ acted and spoken. If CHRIST is the work of chance, then man and

And now, my FRIENDS and COUNTRYMEN, with sentiments of the most affectionate regard, both for *You*, and for every human being, whether *Jew, Turk, Infidel, Heretic, or Christian*, I submit these reflections, concerning *Religion* and the *Sacred Writings*, to your most serious consideration. What impression they may make upon your minds, is known only to the GOD of the spirits of all flesh.\* My earnest request to you, is, that you will give them

“ the whole world is the work of chance also. If CHRIST did not  
 “ want the assistance of a GOD to the performance of his wonderful  
 “ deeds, nature also can perform her works without the interference of  
 “ a GOD.”

See *Secret Journal of a Self-Observer*, vol. 2. p. 338.

\* If the reader should find himself dissatisfied with the *Plea for Religion* and the *Sacred Writings*, which is here put into his hand, let him not give up the cause as desperate, but rather, let him lay it aside, and have recourse to those more able and explicit Treatises, which I have occasionally recommended in the Notes. Or, if he thinks himself capable of rendering a more effectual service to the cause of evangelical truth, let him take up his pen, and confound the enemies of religion. Learned *Laymen*, especially, should come forward in vindication of the *Gospel*; since every thing, which proceeds from the *Clergy* on religion, is supposed to spring from a self-interested source. MR. WILBERFORCE has done himself much honour. He is a bold and able advocate for a much injured cause. Nor less so is the excellent Miss HANNAH MORE. She is a credit to her sex, and a blessing to her country. It is scarcely possible, however, for authors on this subject to be too numerous. We are not wanting in clerical writers; but those who have treated on subjects purely religious, among the other ranks of society, are, comparatively few; and especially among the *Princes* and *Nobles* of the land. Mr. HORACE WALPOLE has given us a catalogue of the *Royal* and *Noble* authors of *England, Scotland, and Ireland*, since the *Conquest*; and, I think, he produces only, during all those ages, 10 *English Princes*, 92 *Peers*, and 14 *Peereffes*. To these he adds 24 *Scotch royal* and *noble* authors, with 11 *Irish Peers*: In all about 150; a small number, when it is considered they are usually the best educated men in the country.

In Germany have been published in the course of six years, from 1785 to 1790, no less a number than 27,372 books, on the following subjects, and in these proportions:

|                                       |      |
|---------------------------------------|------|
| 1 General Literature .....            | 68   |
| 2 Philology .....                     | 1527 |
| 3 Divinity .....                      | 4863 |
| 4 Jurisprudence .....                 | 2158 |
| 5 Medicine and Surgery .....          | 1893 |
| 6 Metaphysics and M. Philosophy ..... | 905  |



them a fair and dispassionate hearing, and seek truth, at least, with as much warmth and assiduity, as we usually employ in our secular pursuits. No man ever succeeded greatly in life, who did not embark zealously in its concerns. No man ever became a good scholar, without much time and application. And no man ever made any considerable proficiency in things divine, till all the leading powers of his soul were engaged therein. Permit me then to exhort you to be in earnest in your religious enquiries. Apply your minds with zeal and impartiality to the investigation of sacred wisdom. This is the concern, the duty, the privilege, the glory of every human being. The most ancient and sublime author in the world hath exhausted all the treasures of nature to express its intrinsic value: *Where shall WISDOM be found? and where is the place of UNDERSTANDING? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the chrystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of WISDOM is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh WISDOM? and where is the place of UNDERSTANDING?—Behold, the FEAR of the LORD, that is WISDOM; and to depart from evil is UNDERSTANDING.*

If

|                                      |      |
|--------------------------------------|------|
| 7 Education .....                    | 506  |
| 8 Politics and Finance .....         | 1885 |
| 9 Military Sciences .....            | 154  |
| 10 Physics and Natural History ..... | 1729 |
| 11 Arts and Manufactures .....       | 1100 |
| 12 Mathematics .....                 | 581  |
| 13 Geography and History .....       | 4779 |
| 14 Belles Lettres .....              | 3798 |
| 15 History of Literature .....       | 762  |
| 16 Miscellaneous .....               | 689  |

27,372

Gent. Mag. Feb. 1796, p. 147.

If such is the value of WISDOM, the search will undoubtedly repay the labour. But, have we any assurance that the inestimable treasure may be found? The *Wise* of men will answer to our satisfaction: *My Son, if thou wilt receive my words, and bide my commandments with thee; so that thou incline thine ear unto WISDOM, and apply thine heart to UNDERSTANDING: yea, if thou criest after KNOWLEDGE, and liftest up thy voice for UNDERSTANDING: if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of GOD—thou shalt understand righteousness, and judgment, and equity: yea, every good path.* All this implies the greatest possible attention to, our religious concerns.

With these fine sentiments I take my leave, commending you to GOD, and to the Word of his grace, which is able to build you up, if you will submit to its authority, and to give you an inheritance among all them that are sanctified. If you are right, in your present state of mind, may you continue in the right way to the end of your days, and increase and abound therein more and more. I think, however, you should be extremely cautious how you contradict and blaspheme what so many wise and good men esteem the truth of GOD, lest that come upon you, which is spoken of in the Prophets—*Behold, ye despisers, and wonder, and perish!*—Speaking modestly, your situation is not altogether without danger. It is impossible you should be perfectly satisfied all is as you could wish.

- “ Since then we die but once; and after death
- “ Our state no alteration knows,
- “ But when we have resign’d our breath
- “ Th’ immortal spirit goes
- “ To endless joys, or everlasting woes;
- “ Wise is the man, who labours to secure
- “ That mighty and important stake,
- “ And by all methods strives to make
- “ His passage safe, and his reception sure.”

As to myself, I am thoroughly satisfied with that God, that REDEEMER, and that SANCTIFIER which the *Christian Scriptures*\* hold out to the view and acceptance of mankind. I am perfectly pleased with those *Scriptures*,† and with

\* If I might be allowed to mention a book written by any mere man, there are few, in my judgment, to be compared with *The Imitation of JESUS CHRIST* by THOMAS a KEMPIS, making allowance for such circumstances in it as are peculiar to his Communion. I never read a page in this book, but I catch something of the author's spirit, and feel my heart affected with devout sensations. The good Archbishop LEIGHTON calls him, "*The dear a KEMPIS*." And Bishop Burnet says, "To me it is ever new and fresh, gives always good thoughts and a noble temper,"

Past. Care, p. 144.

† When I have spoken above in such strong terms of the volume of *Revelation*, it is by no means intended to cast any slight upon the volume of *Nature*. While we daily study the former, we shall do well to pay all due attention to the latter, according to our opportunities of investigation. To an enlightened observer, they both carry indubitable marks of their great original. *The heavens declare the glory of God, and the earth is full of his riches*. The most perfect catalogue of stars, before the present ingenious and indefatigable Dr. HERSCHEL appeared, did not contain quite 5,000; but, by the vast superiority of his glasses, he hath discovered 44,000 stars in a few degrees of the heavens; and by the same proportion, it is supposed, that 75,000,000 are exposed in the expanse to human investigation. All these stars are of a fiery nature, and conjectured to be so many suns with their systems of planets moving round them. We know the sun to be the centre of our system. It is accompanied with 19 planets, besides about 450 comets. What an amazing idea does this give us of the works of God! And if such is the Work, what must the WORKMAN be!

Every part of nature, moreover, with which we are acquainted, is full of living creatures, with stores of every kind to supply their necessities. This little globe of ours is known to contain within its bowels a great variety of valuable minerals, and to be covered with about 20,000 different species of vegetables, 3,000 species of worms, 12,000 species of insects, 200 species of amphibious animals, 550 species of birds, 2,600 species of fish, and 200 species of quadrupeds. How immense then must be the number of individuals! One fly is found to bring forth 2000 at a time, and a single cod-fish to produce considerably more than three millions and a half of young. Nay, Leewenhoeck tells us, that there are more animals in the milt of a single cod-fish, than there are men upon the whole earth. Over all these creatures preside upwards of 730 millions of human beings. Such is the family of the GREAT FATHER here upon earth! And when it is considered, that the earth itself, with all its furniture, is no more, when compared with the whole system of things, than a single grain of sand, when compared with a huge mountain, we are lost in the immensity of God's works,



with all the divine dispensations therein recorded. Our God *hath* done, *is* doing, and *will* do all things well. It is altogether fit he should govern his own world, and bow the rebellious nations to his sway. The present degenerate state of *Christendom* is too disgraceful to his government, to be permitted to continue beyond the predicted period. He will, therefore, arise and plead his own cause, and all the wickedness of men, and the convulsions and distress of nations, shall wind up to his eternal credit. *The LORD is King, be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.* His Gospel is no other than the plan devised by infinite wisdom for the melioration of mankind. The immortal seed is sown; the principle of life has vegetated; the little leaven is diffusing itself far and wide. Much has been done; much is doing; much shall be done. Millions of souls have already found eternal rest in consequence of the REDEEMER'S dying love: multitudes of souls at this moment are happy in their own bosoms under a sense of the divine favour: and innumerable myriads of souls shall arise believing in his name, trusting in his mediation, and rejoicing in his salvation, maugre all the opposition of fallen *Christians* and apostate spirits. Wise and gracious is the DIVINE BEING in all his ways, and I rejoice that he is the Governour among the people. To his service I avowedly devote my feeble powers, as long as he shall vouchsafe me the exercise of them; nor will I cease to speak the honours of his Majesty, while the breath continues to actuate this mortal frame. And,

“ When

and constrained to cry out, *Lord, what is man, that thou art mindful of him, or the son of man that thou visitest him!* And if to this immensity of the works of creation, we add the admirable structure of the whole, and the exquisite perfection of every part, so far from supposing we shall die like the beasts that perish, we shall be disposed to exclaim with the holy enthusiasm of the Poet:

“ Through all eternity to thee

“ A joyful song I'll raise:

“ But, oh! eternity's too short

“ To utter all thy praise.”

" When even at last the solemn hour shall come,  
 " And wing my mystic flight to future worlds,  
 " I cheerful will obey ; there, with *new* powers,  
 " Will rising wonders sing : I cannot go  
 " Where **UNIVERSAL** Love not smiles around,  
 " Sustaining all yon orbs, and all their sons,  
 " From *seeming* *Evil* still educating *Good*,  
 " And *Better* thence again, and *Better* still,  
 " In infinite progression.—But I lose  
 " Myself in **HIM**, in **LIGHT** **INEFFABLE** !  
 " Come then, expressive silence, muse **HIS** praise."



# INDEX.

|                                                                               | A.      | Page.    |
|-------------------------------------------------------------------------------|---------|----------|
| <b>ADDISON, JOSEPH, Esq.</b> account of, concerning a<br>French infidel ..... |         | 12       |
| dying behaviour of .....                                                      |         | 25       |
| Advice, dying, to friends .....                                               |         | 120      |
| Allix, Peter, reflections of, on the scriptures, recommended .....            |         | 124      |
| Altamont, horrible death of .....                                             |         | 13       |
| Antitheus, shocking end of .....                                              |         | 14       |
| Archdeacons, sixty, in England and Wales .....                                |         | 39       |
| Atheism, the dernier resort of infidels .....                                 |         | 63       |
| books against, recommended .....                                              |         | 64       |
|                                                                               | B.      |          |
| <b>BACON, Lord,</b> thought of, concerning atheism .....                      |         | 32       |
| honourable declaration of, on the gospel .....                                |         | 94       |
| Barnard, Sir John, spent an hour every morning in private .....               |         | 4        |
| Barnes, Joshua, read a small bible over 120 times .....                       |         | 121      |
| Beattie, opinion of, concerning deists .....                                  |         | 124      |
| Believers in Jesus, an honourable list of .....                               |         | 33       |
| more happy than unbelievers .....                                             |         | 49       |
| Bernard, Saint, anecdote of .....                                             |         | 92       |
| Beza, could repeat much of the bible memoriter .....                          |         | 121      |
| Bible, advantage of .....                                                     |         | 49       |
| an inestimable book .....                                                     |         | 50       |
| difficulties of .....                                                         |         | ibid.    |
| greatly abused by unbelievers .....                                           |         | 54       |
| shall rise superior to all opposition .....                                   |         | 58, 60   |
| authority of; confirmed by all the ancient books in the<br>world .....        |         | 65       |
| all modern discoveries contribute to establish the .....                      |         | 66       |
| writings of the, genuine .....                                                |         | 72       |
| the cause of all our present learning .....                                   |         | 77       |
| a great offence to infidels .....                                             |         | 79       |
| vast variety of .....                                                         |         | 108, 109 |
| to be read with prayer .....                                                  |         | 119      |
| to be read with diligence .....                                               |         | 121      |
| which the best edition of, for common use .....                               |         | 122      |
| <b>Bishops,</b> pride of, one cause of the infidelity of the age .....        |         | 37       |
| twenty six in number .....                                                    |         | 38       |
| income of, 72,000 pounds a year .....                                         |         | ibid.    |
| should retire into their dioceses .....                                       |         | 40       |
| too secular .....                                                             |         | 42       |
|                                                                               | Bishops |          |



|                                                                           |        |
|---------------------------------------------------------------------------|--------|
| Bishops, seldom preach the gospel .....                                   | ibid.  |
| some, most respectable .....                                              | ibid.  |
| sermons of, too heathenish .....                                          | 43     |
| opposers of lively and zealous pastors .....                              | ibid.  |
| negligent ones, sure to be condemned .....                                | 44     |
| must awake to lively zeal, or fall .....                                  | 45     |
| indiscretions of, endanger the church .....                               | 91     |
| Black and white men sprung from the same stock .....                      | 75     |
| Boerhaave, spent an hour each morn in private .....                       | 4      |
| Bolingbroke, Lord, of use to the gospel by his opposition .....           | 57     |
| mistaken .....                                                            | 123    |
| Bonnet, Mon. views of, concerning Christianity .....                      | 76     |
| Books, against deism recommended .....                                    | 51-53  |
| Bounty, Queen Ann's, some account of .....                                | 38     |
| Boyle, Robert, never mentioned the name of God, but with a<br>pause ..... | 65     |
| declaration of, in favour of the gospel .....                             | 95     |
| Bowles's Real Grounds of the war with France .....                        | 37     |
| Brown, Sir Thomas, declaration of, on the gospel .....                    | 94     |
| Bruce, travels of, throw light upon the scripture .....                   | 66     |
| Bryant, Jacob, Esq. Treatise of, on the scriptures, .....                 | 69, 75 |
| on the plagues of Egypt .....                                             | 124    |
| Buckingham, Duke of, dying lamentation of .....                           | 24     |
| a fine passage from .....                                                 | 109    |
| Burnet, Bishop, the means of Queen Ann's bounty .....                     | 38     |
| great labours of .....                                                    | 44     |
| a great opposer of pluralities .....                                      | 92     |
| dying declaration of .....                                                | 93     |
| an admirer of Kempis .....                                                | 132    |
| Butler, Bishop, Analogy of, recommended .....                             | 67, 97 |

## C.

|                                                                  |       |
|------------------------------------------------------------------|-------|
| CANAANITES, destruction of, vindicated .....                     | 69    |
| Capel, Lord, spent an hour each morn in private .....            | 4     |
| Cathedrals, twenty eight, in England and Wales .....             | 39    |
| persons attached to, 1700 .....                                  | ibid. |
| emoluments of, 140,000 pounds a year .....                       | ibid. |
| Celsus, of use to the gospel by his opposition .....             | 56    |
| Charles, the fifth, declaration of, in favour of religion .....  | 27    |
| Chandler, Dr. David's Life of .....                              | 68    |
| Charities, of London, 750,000 pounds annually .....              | 91    |
| Charles, King, the first, distresses of the reign of .....       | 118   |
| Chesterfield, Earl of, his uncomfortable close of life .....     | 13    |
| though a finished man, not happy .....                           | 49    |
| on the present state of the Jews .....                           | 54    |
| Children, murdered, in France, 230,000 .....                     | 88    |
| Chillingworth, declaration of, on the gospel .....               | 95    |
| Christian, character of a true .....                             | 5     |
| Christians, wickedness of, no just objection to the gospel ..... | 76    |

Christians,

# I N D E X.

137

|                                                         |         |
|---------------------------------------------------------|---------|
| Christians, learned, as rational as deists .....        | 103     |
| Christianity, what .....                                | 6       |
| mysteries of, defended .....                            | 73      |
| why so corrupted .....                                  | 78      |
| Christ, why sent no sooner .....                        | 74      |
| Cicero, declaration of, concerning the soul .....       | 8       |
| on the 12 Roman tables .....                            | 123     |
| Claude, Mon. edifying death of .....                    | 28      |
| Clarke, Dr. book of, on Christianity, recommended ..... | 102     |
| Clergy, in England and Wales, about 18,000 .....        | 37      |
| have among them 1,108,000 pounds annually .....         | 38      |
| families of, about an 80th part of the nation .....     | ibid.   |
| an 18th part of, hold all the best preferments .....    | 39, 92  |
| poor, greatly oppressed .....                           | ibid.   |
| should associate against their oppressors .....         | ibid.   |
| French, should teach all others a useful lesson .....   | 41 & 92 |
| the bane and bulwark of religion .....                  | 46      |
| great abuses among .....                                | 92      |
| committees of, recommended .....                        | 92      |
| who suffered in Charles's reign .....                   | 118     |
| Correspondent, fine passage of, on prophecy .....       | 109     |
| Craven, Dr. Sermons of, on a future state .....         | 97      |
| Creed, Unbeliever's .....                               | 48      |

## D.

|                                                               |       |
|---------------------------------------------------------------|-------|
| DAVID, King, character of, defended .....                     | 68    |
| Deans and Chapters, twenty eight .....                        | 38    |
| income of, 140,000 pounds a year .....                        | ibid. |
| Deists, mostly immoral .....                                  | 126   |
| Delany, Dr. on the life of David .....                        | 68    |
| Devil, little gained by rejecting the existence of .....      | 63    |
| existence of, an undoubted doctrine of scripture .....        | ibid. |
| Difficulties, of scripture, should be candidly examined ..... | 50    |
| Dioclesian, of use to the gospel, by his opposition .....     | 56    |
| Dissenters, encrease by opposition .....                      | 43    |
| Doddridge, Dr. Lectures of, recommended .....                 | 125   |
| Dryden, Ode of, on Mrs. Killigrew, one of the best .....      | 120   |
| Dialogue of, on the Drama, one of the finest .....            | ibid. |
| Dyker, General, conversion of, from deism .....               | 18    |

## E.

|                                                         |     |
|---------------------------------------------------------|-----|
| EDUCATION, neglected, one cause of infidelity .....     | 35  |
| Emmerson, character and death of .....                  | 11  |
| England, poor rates of, 2,200,000 pounds annually ..... | 91  |
| Enthusiasm, of professors, a cause of infidelity .....  | 36  |
| Erskine, a determined Christian .....                   | 33  |
| on the causes of the war, not satisfactory .....        | 36  |
| Essex, reprobate of .....                               | 101 |
| Establishments,                                         |     |

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| Establishments, religious, corruptions of, a cause of infidelity . . . | 36  |
| Euler, a serious Christian . . . . .                                   | 126 |
| Exercises, religious, necessary . . . . .                              | 4   |

## F.

|                                                                    |     |
|--------------------------------------------------------------------|-----|
| FABRIC, ecclesiastical, in danger of subversion . . . . .          | 40  |
| Ferguson, James, demonstrated the year of Christ's death . . . . . | 56  |
| Findlay, book of, against Voltaire, recommended . . . . .          | 12  |
| Forbes, Lord, Thoughts of, on religion . . . . .                   | 68  |
| France, murders in, two millions . . . . .                         | 88  |
| French, of use to the cause of Christianity . . . . .              | 57  |
| prophecy of the success of . . . . .                               | 100 |
| Friar, Italian, curious anecdote of . . . . .                      | 45  |

## G.

|                                                               |        |
|---------------------------------------------------------------|--------|
| GARDINER, Colonel, retired every morning . . . . .            | 4      |
| Geneva, city of, enslaved by France . . . . .                 | 37, 88 |
| Gentlemen, Anon. affecting deaths of . . . . .                | 14, 19 |
| Germany, books of, in six years . . . . .                     | 129    |
| Gildon, Charles, conversion of . . . . .                      | 17     |
| Gifford, letter of, to the Earl of Lauderdale . . . . .       | 37     |
| Gospel, abuses of the, no proper objection . . . . .          | 41, 47 |
| evidence of the, extensive, but satisfactory . . . . .        | 50, 52 |
| opposers of the, tools in the hand of God . . . . .           | 56     |
| opposition to the, of great use . . . . .                     | ibid.  |
| suffers by the smiles of the great . . . . .                  | 57     |
| will subdue all nations . . . . .                             | 58     |
| glory of the . . . . .                                        | 65     |
| opposes none of our proper desires . . . . .                  | 74, 75 |
| difficulties of the, no just objection to its truth . . . . . | 75     |
| the cause of great misery among men . . . . .                 | 76     |
| why not published in every nation . . . . .                   | 77     |
| a refuge against every evil . . . . .                         | 93     |
| Gouge, Rev. William, read 15 chapters a day . . . . .         | 122    |
| Grotius; Hugo, death of . . . . .                             | 22     |

## H.

|                                                                 |     |
|-----------------------------------------------------------------|-----|
| HALE, Sir Matthew, declaration of, on the gospel . . . . .      | 95  |
| Hall, Bishop, opinion of, on the history of the bible . . . . . | 104 |
| Haller, Baron, why afraid of death . . . . .                    | 23  |
| Halley, Dr. reproved by Newton for unbelief . . . . .           | 35  |
| Harwood's Dr. Life of Christ . . . . .                          | 53  |
| Harmer, Observations of, on the scriptures . . . . .            | 66  |
| Heroism, true, what, . . . . .                                  | 127 |
| Hervey, Rev. James, glorious death of . . . . .                 | 30  |
| Hierarchies, ecclesiastical, to be subverted . . . . .          | 59  |
| Hobart, Lady, a great reader of the bible . . . . .             | 122 |
| Hobbes, death of . . . . .                                      | 8   |

Howard,



# I N D E X.

139

|                                                              |         |
|--------------------------------------------------------------|---------|
| Howard, John, Esq. a serious Christian .....                 | 128     |
| Hume, David, death of .....                                  | 12, 32  |
| never examined the N. T. ....                                | ibid.   |
| an advocate for suicide and adultery .....                   | 19      |
| Hunter, Dr. Observations of, on the history of Christ .....  | 53      |
| Hypocrisy of professors, a cause of infidelity .....         | 35      |
| Ignorance, of man, not the standard of truth .....           | 75      |
| Infidelity, uncharitableness of Christians, a cause of ..... | 46      |
| wickedness of Christians a cause of .....                    | 47      |
| spread of .....                                              | 114     |
| causes of .....                                              | 124     |
| Infidel, self-condemning reflections of .....                | 96      |
| Infidels, attacks of, on the gospel, shall promote it .....  | 59      |
| many of the, highly immoral .....                            | 110     |
| Jenyn's, Soame, Esqr. conversion of .....                    | 18      |
| examined scripture and was satisfied .....                   | 53      |
| on Christianity .....                                        | 67      |
| Jesus, surpassed all the great men of antiquity .....        | 68      |
| existence of, unquestionable .....                           | 70      |
| universal empire of .....                                    | 77      |
| Jews, derided their own sacred oracles .....                 | 58      |
| Johnson, Dr. death, and dying advice of .....                | 23, 120 |
| Jones, Sir William, declaration of, on the bible .....       | 105     |
| Jortin, Dr. fine charge of .....                             | 77      |
| Julian, of use to the gospel by his opposition .....         | 56      |

## K.

|                                             |    |
|---------------------------------------------|----|
| KIDDER, Bishop, on the books of Moses ..... | 68 |
|---------------------------------------------|----|

## L.

|                                                          |        |
|----------------------------------------------------------|--------|
| Land, quantity of, cultivated, and produce of .....      | 90, 91 |
| Lardner, Dr. Credibility of .....                        | 73     |
| Latimer, Bishop, on unpreaching prelates .....           | 45     |
| La Vendée, murders in, 500,000 .....                     | 88     |
| Lavater, a serious Christian .....                       | 128    |
| Law, Bishop, numerous preferments of .....               | 40     |
| Lee, captain John, ruined by Hume's writings .....       | 20     |
| Lefanu, Letters of, to Voltaire .....                    | 12     |
| Leighton, Archbishop, resigned his preferments .....     | 44     |
| great character of .....                                 | ibid.  |
| an admirer of Kemps .....                                | 132    |
| Beland, Dr. John, comfortable death of .....             | 25     |
| Lewis 14th. of use to the gospel by his opposition ..... | 57     |
| Levi, David, against Paine .....                         | 124    |

## K

Liberty,

|                                                            |        |
|------------------------------------------------------------|--------|
| Liberty, civil and religious, the birth-right of man ..... | 79     |
| Lisleton, Lord, conversion of .....                        | 17, 34 |
| Liverpool, some account of .....                           | 90     |
| Livings, church, inferior to vicarages, 2,970 .....        | 37     |
| in all 11,755 .....                                        | ibid.  |
| particular account of .....                                | 38     |
| Locke, John, Esq. examined the evidence of scripture ..... | 53     |
| serious advice of .....                                    | 128    |
| spent the last 14 years in the bible .....                 | 129    |
| solemn declaration of, concerning scripture .....          | ibid.  |
| London, account of .....                                   | 89     |
| Lowth, Bishop, on the excellency of scripture .....        | 108    |
| Lyons, in France, siege of, at some length .....           | 80-88  |

## M.

|                                                               |             |
|---------------------------------------------------------------|-------------|
| MANCHESTER, some account of .....                             | 89          |
| Marth, Herbert, discourse of, on Moses .....                  | 68          |
| Mason, Sir John, dying declaration of .....                   | 24          |
| Maurice, Indian antiquities, and History of Indostan of ..... | 66          |
| Mazarine, Cardinal, dying declaration of .....                | 24          |
| Methodism, the unpardonable sin .....                         | 43          |
| Methodists, missions of .....                                 | 116         |
| Mediator, why necessary .....                                 | 67          |
| Milton, John, passages from .....                             | 32, 95, 106 |
| Mirandula, declaration of, on the gospel .....                | 94          |
| Mirabeau, death and infidelity of .....                       | 99          |
| Montesquieu, vindicates the gospel from cruelty .....         | 77          |
| Morata, comfortable death of .....                            | 26          |
| Moravians, missions of .....                                  | 115         |
| More, Miss Hannah, an able advocate for the gospel .....      | 129         |
| Moses, books of, genuine .....                                | 67          |
| objections to, futile .....                                   | 68          |

## N.

|                                                                   |    |
|-------------------------------------------------------------------|----|
| Nantz, murders at, 27,000 .....                                   | 88 |
| Navy, of England, account of .....                                | 89 |
| Newport, honourable Francis, affecting death of .....             | 10 |
| Newton, Sir Isaac, resignation of, in pain .....                  | 11 |
| predicted the spread of infidelity .....                          | 47 |
| examined scripture, and was satisfied 53, 65, 95, 126             |    |
| Newton, Bishop, on the millennial reign of Christ .....           | 58 |
| Newcome, Archbishop, Observations of, on our Lord's conduct ..... | 53 |

## O.

|                                                                |    |
|----------------------------------------------------------------|----|
| Old Testament, many passages of, misunderstood .....           | 66 |
| Oliver, Dr. conversion of .....                                | 18 |
| Ormonde, Duke of, spent an hour each morn in retirement .....  | 4  |
| Oxenstiern, Chancellor, greatly delighted with the bible ..... | 27 |

## P.

|                                                          |         |
|----------------------------------------------------------|---------|
| PAINÉ, Thomas, illiterate and immoral .....              | 33      |
| abuses and misrepresents the bible .....                 | 53      |
| a threwd, but ignorant and malicious man .....           | 78      |
| not qualified to attack the bible .....                  | 79      |
| Parishes, in England and Wales, about 10,000 .....       | 37      |
| Paris, murders at, 150,000 .....                         | 88      |
| Pascal, Mon. Bayle's account of .....                    | 26      |
| Philip, King of Spain, dying declaration of .....        | 24      |
| Philosophy, sophistical .....                            | 122     |
| Plato, some thoughts of and from .....                   | 104     |
| Pomfret, a fine passage from .....                       | 131     |
| Pope, Alexander, Esq. quotations from .....              | 32, 78  |
| Porphyry, of use to the gospel by his opposition .....   | 56      |
| Porteus, Bishop, on king David .....                     | 68      |
| vindicates the gospel from cruelty .....                 | 76      |
| three sermons of, on a future state .....                | 97      |
| on redemption .....                                      | 112     |
| Prebends, Canons, &c. 544 in England and Wales .....     | 37      |
| Prideaux, Humphry, Connexion of .....                    | 68      |
| Prior, Mat. a fine passage from .....                    | 7       |
| Priests, murdered in France, 24,000 .....                | 88      |
| Pringle, Sir John, conversion of .....                   | 17      |
| Prophecies, scriptural, proofs of a divine mission ..... | 54, 55  |
| Prophets, ancient, vindicated .....                      | 68      |
| Propertius, passage from .....                           | 109     |
| Prussia, late King of, an insolent atheist .....         | 79, 123 |

## R.

|                                                              |            |
|--------------------------------------------------------------|------------|
| RANDOLPH, Dr. on the Jewish law .....                        | 68         |
| Rectories in England and Wales 5,098 .....                   | 37         |
| Reformation, desirable and possible .....                    | 59, 79     |
| Religion, rejected only through misconception .....          | 32         |
| all, or nothing .....                                        | 52         |
| natural, requires a moral conduct .....                      | 62         |
| pleasantness of .....                                        | 7, 61, 114 |
| Revelation, why necessary .....                              | 67         |
| Renty, Mon. de, read three chapters a day on his knees ..... | 119        |
| Rochester, conversion of .....                               | 19         |
| Romaine, Rev. William, triumphant death of .....             | 30         |
| read nothing but the bible .....                             | 122        |
| Ruffel, Lord, noble death of .....                           | 26         |

## S.

|                                                    |       |
|----------------------------------------------------|-------|
| SALMASIUS, dying declaration of .....              | 22    |
| Scotland, Kirk of, 68,500 pounds a year .....      | 39    |
| ministers of, 944 .....                            | ibid. |
| Scriptures, beauties of, by whom illustrated ..... | 105   |

Selden,



|                                                                |              |
|----------------------------------------------------------------|--------------|
| Selden, John, dying declaration of .....                       | 27, 95       |
| Servin, extraordinary character and death of .....             | 9            |
| Shakespeare, passages from .....                               | 60, 101, 112 |
| Sherlock, Bishop, sermons of, recommended .....                | 113          |
| Simile, finest in the English language .....                   | 120          |
| Societies, for promoting religion, some account of .....       | 115, 116     |
| Stephens, J. Esq. on all religions .....                       | 113          |
| Steel, Sir Richard, Christian Hero of, .....                   | 127          |
| Suffolk, Countess of, read the bible over twice annually ..... | 122          |

## T.

|                                                   |            |
|---------------------------------------------------|------------|
| THOMSON, James, a fine passage from .....         | 133        |
| Testaments, Old and New, defended .....           | 69, 70, 71 |
| Tillotson, Archbishop, on future punishment ..... | 71         |
| Trade, of England and Scotland .....              | 99         |

## U.

|                                                          |    |
|----------------------------------------------------------|----|
| UNIVERSITIES, two, income of, 180,000 pounds a year .... | 38 |
|----------------------------------------------------------|----|

## V.

|                                              |    |
|----------------------------------------------|----|
| VICARAGES, in England and Wales, 3,687 ..... | 37 |
| Voltaire, horrible death of .....            | 11 |
| of use to the gospel by his opposition ..... | 57 |

## W.

|                                                               |           |
|---------------------------------------------------------------|-----------|
| WAKEFIELD, Gilbert, book of, on Christianity .....            | 67        |
| Walker, Rev. Samuel, glorious death of .....                  | 29        |
| Walsingham, serious declaration of .....                      | 99        |
| Walpole, Mr. Horace, on royal and noble authors .....         | 129       |
| Washington, General, a serious Christian .....                | 33        |
| Watson, Bishop, Apology of, for the bible .....               | 66, 69    |
| passage from .....                                            | 102       |
| West, Gilbert, Esq. conversion of .....                       | 17        |
| Wesley, Rev. John, a passage from .....                       | 6         |
| a great advocate for the bible .....                          | 123       |
| Wesley, Rev. Charles, passages from, .....                    | 7, 50, 60 |
| Wilson, Bishop, character and works of .....                  | 71        |
| Williams, William, shocking death of .....                    | 100       |
| Wilberforce, William, Esq. an advocate for religion .....     | 129       |
| Witfius, Herman, Miscel. Sacra of .....                       | 68        |
| could repeat most of the bible memoriter ....                 | 122       |
| Women, murdered in France, 250,000 .....                      | 88        |
| Works of nature, a general view of .....                      | 132       |
| World, men of, a view of their happiness .....                | 49        |
| inhabitants of .....                                          | 114       |
| Word of God, what meant by the .....                          | 66        |
| Writings, Sacred, should be read in schools as classics ..... | 106       |

## Y.

|                               |                                   |
|-------------------------------|-----------------------------------|
| YOUNG, Dr. passages from .... | 56, 60, 61, 62, 95, 98, 111, 125. |
|-------------------------------|-----------------------------------|

10-10-68  
10-11-68  
10-12-68  
10-13-68  
10-14-68  
10-15-68  
10-16-68  
10-17-68  
10-18-68  
10-19-68  
10-20-68  
10-21-68  
10-22-68  
10-23-68  
10-24-68  
10-25-68  
10-26-68  
10-27-68  
10-28-68  
10-29-68  
10-30-68  
10-31-68

[illegible]

U.S. GOVERNMENT PRINTING OFFICE: 1967

11. The following information is being furnished to you for your information:

100  
 90  
 80  
 70  
 60  
 50  
 40  
 30  
 20  
 10  
 0

# LATELY PUBLISHED

*by the same Author, price 6s. 6d.*

## A KEY TO THE PROPHECIES:

OR

A concise view of the Predictions contained in the

## OLD AND NEW TESTAMENTS,

*Which have been fulfilled,*

*Are now fulfilling,*

*Or are yet to be fulfilled in the latter ages of the world.*

### GENERAL CONTENTS.

|          |                                                                                                       |   |   |   |     |
|----------|-------------------------------------------------------------------------------------------------------|---|---|---|-----|
| Sect. 1. | MIRACLES and Prophecies                                                                               | - | - | - | 1   |
| 2.       | The Chain of Prophecy                                                                                 | - | - | - | 10  |
| 3.       | Miscellaneous Prophecies that have been fulfilled                                                     | - | - | - | 13  |
| 4.       | Prophecies concerning the ancient Kingdoms                                                            | - | - | - | 49  |
| 5.       | Prophecies concerning the Messiah                                                                     | - | - | - | 63  |
| 6.       | Prophecies by Jesus Christ                                                                            | - | - | - | 107 |
| 7.       | Prophecies of Christ and his Apostles concerning false Prophets, false<br>Christs, and false Teachers | - | - | - | 113 |
| 8.       | False Prophets                                                                                        | - | - | - | 118 |
| 9.       | False Christs                                                                                         | - | - | - | 122 |
| 10.      | False Teachers                                                                                        | - | - | - | 139 |
| 11.      | Prophetical Persons and Things                                                                        | - | - | - | 157 |
| 12.      | Prophetical Parables and Miracles                                                                     | - | - | - | 166 |
| 13.      | Prophecies now fulfilling in the World                                                                | - | - | - | 173 |
| 14.      | Prophecies yet to be fulfilled                                                                        | - | - | - | 187 |
| 15.      | On the corrupt Doctrines and Practices of the Church of Rome                                          | - | - | - | 194 |
| 16.      | Ancient and modern Creeds                                                                             | - | - | - | 198 |
| 17.      | Strictures on the Creed of Pope Pius the IV.                                                          | - | - | - | 204 |
| 18.      | Conversion of the Jews                                                                                | - | - | - | 268 |
| 19.      | Subversion of the Mahometans                                                                          | - | - | - | 271 |
| 20.      | The Millennium                                                                                        | - | - | - | 291 |
| 21.      | The Promises and Threatenings of Scripture                                                            | - | - | - | 307 |



## GENERAL CONTENTS.

|     |                                                                                            |     |
|-----|--------------------------------------------------------------------------------------------|-----|
| 22. | Destruction of the World by Fire                                                           | 312 |
| 23. | Resurrection and last Judgment                                                             | 314 |
| 24. | Strictures on the Book of Revelation                                                       | 321 |
| 25. | On the Numbers Seven and Twelve                                                            | 326 |
| 26. | The book of Revelation chronological, with a general View of it                            | 329 |
| 27. | The Period of God's Patience with the Church of Rome                                       | 339 |
| 28. | The Cruelty of the Church of Rome                                                          | 343 |
| 29. | Retaliations of Divine Providence                                                          | 356 |
| 30. | Other Retaliations of Divine Providence, more especially upon<br>Persecutors and Murderers | 369 |
| 31. | The pouring out of the seven Vials upon the Papal Kingdoms                                 | 397 |
| 32. | Retaliations of Divine Providence upon the French Nation                                   | 411 |
| 33. | Recapitulation of the whole Treatise                                                       | 419 |
| 34. | Analysis of the Revelation of St. John                                                     | 423 |
| 35. | Conclusion and Application                                                                 | 429 |



